

THE CATHOLIC EDUCATOR



EDITOR: RT. REV. MONSIGNOR PAUL E. CAMPBELL, A.M., LITT.D., LL.D.

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Let's meet this challenge together!

There are two pitfalls into which men, beset by events, can fall. The first is to ignore facts and indulge in wishful thinking. The second is to succumb to the temptation of easy profits at the expense of principle.

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The second reason why these blood-stained communist wares find their way into Church Goods channels is because certain wholesale buyers, as well as retail purchasers, fail to ascertain, or are indifferent to, the source of origin.

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Contributors to This Issue

James E. Cummings

Mr. Cummings has been the convention manager for the annual conventions of the National Catholic Educational Association. Through his efforts educators who attend the annual conventions are enabled to visit numerous exhibits of materials and equipment at the disposal of schools and teachers.

Sister M. Rosaire

Sister Rosaire is teacher of French at the College of St. Rose, from which she received her B.A. Catholic University of America conferred on her an M.A., and the University of Montreal a Ph.D., her fields of specialization being English and French. The latter language she has been teaching for twenty-five years. She has contributed to *America*, *Magnificat*, and the *Catholic School Journal*.

William G. Snyder

Mr. Snyder is teacher of history and physics at Manor College and the Widener Memorial High School. A graduate of La Salle College, Philadelphia, he is pursuing graduate studies in history at Catholic University of America. He has had three years of parochial and public school experience, having worked in the news room of the *Philadelphia Evening Bulletin* from 1942-1950, except for a period 1944-46 when he served in the submarine service of the U. S. Navy. He wrote and produced two plays in Philadelphia's amateur theatre: *The Anteroom*, and *Deadline for Noel*.

Sister Jeanne Joseph, C.S.J.

Sister Jeanne Joseph has taught freshmen, sophomore and senior religion as well as religion to public school grade children. In the past she has served as sodality moderator and is at present moderator of the S.D.S. modesty movement. Sister has taught mathematics, Latin and philosophy. She has an M.A. from Catholic University of America, Latin and Greek being her major and minor.

Sister Mary Esta, C.S.J.

Sister Mary Esta was introduced in the issue for September, 1951. She continues her series of articles on methods in mathematics teaching.

Sister Rose Patricia, O.P.

Sister Rose Patricia has been teaching for eighteen years in St. Peter's Parochial school, directing the Junior Audubon Club of the school, and coaching the Patriotic Radio Program for the pupils of her class who are heard over the Liberty Broadcasting System a few times each year. She has contributed to *Sponsa Regis*.

Rev. Daniel Egan, S.A., M.A.

Father Egan is a Franciscan Friar of the Atonement. He received his M.A. in religious education from Catholic Uni-

(Continued on page 360)



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THE CATHOLIC EDUCATOR

Art Is A Catholic Heritage

Monsignor Paul E. Campbell, Editor

WE CAN accept the definition of art as the expression of spiritual values in terms of beauty. It is correct to say that art in its inception is always associated with the religious impulse. In the service of formal and organized religion art finds its greatest opportunity and its most ardent support. She is the handmaid of religion.

The spirit and inspiration of religion gave birth to all true art that the world has known. Born of religion, art has ever been a loving and devoted child. If at times she wandered away from her true purpose and her high ideals, the fault lay with the perversity of man. In general, her history is the story of service after service in the cause of religion; thus she acknowledges the debt of her creation. The painting, the sculpture, the architecture, the music of the Church have been her powerful allies in impressing upon the minds of men the lessons of the Gospel. In supporting and popularizing the truths of religion, art proved herself a missionary ally of great power and effectiveness.

Standing in the forefront of movements making for the social and cultural betterment of mankind, the Catholic Church lost no time in enlisting art in her service. The Catacombs bear witness to this fact. The first attempts at art in the days of persecution were sometimes crude, but these pictures in the Catacombs served the purpose of conveying the lessons of religion to the eye of the Christian at worship. With freedom of worship came a larger opportunity. The Church immediately seized upon a human agent that could ennoble material things and make them less unworthy of the service of God. Art in all its manifestations gave concrete expression to spiritual truths and brought man nearer to God. Through the beauties of art man came to know in some poor measure the Beauty that is God. His mind was permeated with the ideal of beauty. He was happy in the possession of this ideal, and obeyed it.

In our schools it is the function of art to stimulate emotional response to graphic, plastic, and constructed forms, so there will be recognition, enjoyment, and participation in art wherever it may be found in all human activities; to develop useful skills for graphic and glyphic communication through representation, illustration, and design, and construction in three dimensions; and to give a background of facts concerning the contribution of the great masters of all times in all

fields of art (*Art Through Religion*, McMunigle, p. 10). When these objectives are further expanded we find that art in the elementary school is expected to develop ability to appreciate and enjoy esthetically and intellectually correct arrangements of space, beauty of line, fine proportions in form, and harmonious combinations of color, wherever these may be found, even in a child's own imperfect work. The course in art must aim also to train the judgment to keen discriminations and wise choices that will function later, particularly in the circumstances of adult living.

Although it is not the primary purpose of the elementary school course to produce artists, the teacher of art seeks to develop skills which should be productive of joy in school life and give resources within, which enable one to make worthy and happy use of leisure. These skills serve as a foundation for the more complicated skills that may be later demanded in more intensive vocational training. Even when the elementary school course in art is terminal for the pupil, he will nevertheless learn good habits of accuracy, neatness, right attitudes in cooperation and responsibility, unselfishness, and many other habits, attitudes, and ideals that make for good citizenship and for more effective human living. At the same time, the teacher of art is expected to ascertain, conserve, and develop, or guide in the development of creative ability of pupils with natural endowment for the production of beauty. The talented pupil depends upon the teacher for guidance in selecting the vocational field of art to which he is best adapted.

The teacher and his pupil must get away from the old concept that looked upon only a person who painted pictures as an artist. The human race is more richly endowed than that concept would indicate, for all people are artists as producers or consumers of art. There is no thought in the art program of making a professional artist of each child, but we do seek to satisfy the child's creative instincts, to enrich his daily life, and to develop his sense of beauty. This program is not for the few gifted children, but must serve all children both in school and in adult life. It is a mistake to look upon art as a "special" subject, for art is a fundamental, natural activity of every child. It should never be thought of or dealt with as a separate activity, but as an integral part of all learning. It is a mistake to assume that art appreciation is taught to children through

racts, dates, names, and stories. The skillful teacher provides an abundance of enriching experiences and materials for the children. From these experiences and materials, we may say that appreciation is "caught," rather than taught.

The art program does not begin with the teaching of art principles, but it does employ art principles in all its work and seeks to give stimulation and direction in advancing these principles. There is a period of the school day for specific art training, but art is not confined to this set period. The program should be integratively at work every period of the day in any class or area in which the child has activities under way. It follows from this that all teachers of the child are teachers of art in varying ways and degrees. Art education does not consist of drawing and painting, for the program must utilize a large variety of two and three

dimensional experiences to satisfy creative minds and hands. The art product must be the result of the enrichment or arrangement of *any materials* which will make the end effect more harmonious and pleasing. Finally, we measure the excellence of an art program in terms of the contribution of the child's art experience to his own personal development.

The Catholic teacher of art may and does accept these correct concepts of art education, as presented in the recent Elementary Course of Study of the Department of Public Instruction, Pennsylvania (Bulletin 233-B, The Interim Report, 1949). She does not forget that the spirit and inspiration of religion gave birth to all true art that the world has known, and in her teaching of art to the elementary school child, she seeks to vindicate the historic role of art as the handmaid of religion.

Released Time Instruction

CHRISTIAN teachers are told in *Our Parish Confraternity* (February 1953) how to take advantage of the privileges recently assured them in the field of released time for religious instruction. On April 28, 1952, the Supreme Court of the United States declared that the released time program operating in New York State does not violate the Constitution of the United States. "This means that, under certain definite conditions, the 4.5 million Catholic pupils attending public schools may be released from school once a week to attend religious instruction classes—i.e., instruction off the public school premises, with no outlay of money, request cards, or other materials by public school authorities." Every released time program can be brought into conformity with the New York City program, which complies with all the conditions laid down by the Supreme Court.

The Confraternity recommends that the request for released time come from the several religious bodies in a town, not from the Catholics alone. Many of the proponents of released time in other religious bodies have contacts which the priest does not have. Tactful cooperation is called for; parents may help immeasurably by indicating to the proper authorities that they wish to have their children released on school time for religious instruction, according to the decision of the Supreme Court.

Common sense requires that plans be well developed and implemented before the program is put into operation. This calls for the preparation of request cards, uniform absentee records and registration forms. Teachers under the released time plan must see to it that the pupils have a definite place in which to meet, and should report absenteeism to school authorities. Properly trained teachers can and should present a properly graded course in religion. The Confraternity teacher manuals are recommended. Where actual classroom space is not available, every effort must be made to create the atmosphere of a classroom for each graded group.

It is ideal to have priests in charge of the course of instruction, but it is at times impossible to have a priest as an instructor for every group. An active CCD unit in the parish will solve this difficulty. A proper budget will put the CCD school of religion at least on a par with other subjects which the children are given in public school. Systematic teaching and good discipline is necessary, if the classes are to operate effectively. It is the opinion of the national officials of the Confraternity that religious instruction programs work better *on* rather than *off* released time, if the programs are well planned and operated. "Otherwise they can be a waste of parish time, and that of the public school authorities and of the Catholic children attending public schools."

N. C. E. A. — FIFTY YEARS Of Educational Progress

By JAMES E. CUMMINGS

Convention Manager, National Catholic Educational Association, Washington 5 D. C.

IN 1903 when the National Catholic Educational Association was organized Pope Leo XIII was the reigning Pontiff and Theodore Roosevelt was the twenty-sixth President of the United States.

The first successful automobile trip across the American continent from San Francisco to New York was made, May 23 to August 1, 1903, by Dr. H. Nelson Jackson and Sewall K. Cracken. In that year Henry Ford organized the Ford Motor Company. Other interesting events could be cited as a background to the organization of the NCEA in 1903, such as Panama declaring its independence and the signing of a treaty to have the United States dig the Panama Canal. On December 17, 1903 Orville Wright made the first successful flight in a heavier-than-air mechanically propelled airplane. The year of these events saw the organization of the National Catholic Educational Association, now observing its fiftieth anniversary.

SOME DEPARTMENTS ANTIDATE ASSOCIATION

Several of the departments now included in the Association had previously been organized. The original movement for the unification of Catholic educational work began with an effort to establish a conference of Catholic seminaries. At the annual meeting of the board of trustees of the Catholic University of America, held in Washington in October, 1897, approval was given to the suggestion of Right Reverend Msgr. (later Bishop) Conaty for the holding of a conference of seminary presidents having as its purpose the general consideration of seminary education and the particular relation of the seminary to university training. After consultation with many of the seminary presidents an invitation was issued for a meeting to be held at St. Joseph's Seminary, Dunwoodie, New York, May 25, 1898. Eleven seminaries were represented at this meeting.

The idea of an association of Catholic colleges and

universities of the United States also had its practical inception at the meeting of the board of directors of the Catholic University in October 1898. Rt. Rev. Bishop Conaty of Los Angeles, California—at that time rector of the university—proposed the matter to the bishops and archbishops gathered there and was encouraged and directed to take such steps as might be necessary to secure the cooperation of all Catholic institutions devoted to the work of Catholic education. After correspondence, plans were made for a meeting in Chicago, April 12 and 13, 1899. Three succeeding meetings were held in Chicago.

PAROCHIAL SCHOOL CONFERENCE

At the Chicago conference of 1901 the suggestion was made that the time was ripe for the organization of our parochial school educational forces along the lines of the college conference. This suggestion resulted in the presence at the conference held the following year of about a dozen diocesan school representatives who met before the conference was over and organized an association to be known as the "Conference of Diocesan Representatives of Catholic Parish Schools."

At a meeting in Philadelphia in 1903 a committee of high schools was appointed, consisting of two members each from the Conference of Parochial School Superintendents and the Catholic College Conference, for the purpose of investigating the conditions of Catholic secondary schools and suggesting ways and means for the establishment of Catholic high schools. Two meetings of the committee were held at which each member submitted a report on the special topic assigned to him and these reports were made the subject of general discussion. A series of resolutions were adopted by the committee and recommended to the conferences. This was really the beginning of the Catholic secondary school conference.

From these conferences there grew up a feeling of the

advantages of greater unity in Catholic educational work, and a conviction of the necessity of greater union and cooperation among Catholic educators.

The project of bringing about an understanding among Catholic educators and of unifying the Catholic educational interests of the country in some form of voluntary association was carried into effect at the annual conference of Catholic colleges and schools held at St. Louis in July, 1904.

At that time there were 967,518 children in the parish schools. It was estimated that, in addition, 14,127 boys and 20,874 girls received high school or secondary education in Catholic institutions, and that 4,010 students attended the collegiate departments of our Catholic colleges and universities. According to the *Official Catholic Directory*, there were seventy-one seminaries in the country with 4,078 ecclesiastical students. Besides these there were some manual training schools for boys, special institutions, novitiates with normal training schools, and a number of flourishing professional schools conducted under Catholic auspices.

PROGRESS IN PAST FIFTY YEARS

The progress of Catholic education in the past fifty years may be seen when we compare these figures with the summary of Catholic education in 1950. The 1950 survey of the N.C.W.C. Department of Education shows a total of 3,392,369 students enrolled in 11,292 Catholic schools of all classifications. Of these students 16,322 were in seminaries, 292,681 in universities and colleges, 6,779 in Diocesan teachers colleges and normal training schools, 505,572 in secondary schools, and 2,560,815 in elementary schools.

The first steps in the direction of unification were taken by Bishop Conaty and the representatives of the Catholic colleges of the country.

The officers of the Association elected in 1904 were Rt. Rev. Msgr. Dennis J. O'Connell, Catholic University of America, president-general; Very Rev. E. R. Dyer, S.S., Baltimore, Maryland, vice president; Rev. F. W. Howard, Columbus, Ohio, secretary; and Very Rev. Bernard J. Mulligan, Camden, New Jersey, treasurer.

Other renowned Catholic educators who participated in the organization of the Association included Rev. John A. Conway, S.J., Washington, D. C., president of the college department; Rev. Louis S. Walsh, Salem, Massachusetts, president, parish school department; Very Rev. Patrick McHale, C.M., Brooklyn, president; Rev. John F. Fenlon, S.S., Brookland, D. C., secretary, seminary department; Rev. Morgan M. Sheedy, author of *The Catholic Parochial Schools of the United States*,

and Rev. James A. Burns, author of *The History of Catholic Education in the United States*.

PROBLEMS OFTEN RECURRENT

It has been the custom of the Association that the subjects discussed at the annual meetings deal with current educational problems. Many of these problems persist over long periods of time.

At the St. Louis meeting, 1904, there were presented such subjects as "Statistics of Attendance of Catholic College Students at Non-Catholic Colleges and Universities and the Cause Thereof," "Teaching of Catechism and Bible History," "Catholic High Schools," "The Qualifications Necessary and Desirable for Entrance Into the Seminaries," "The Teaching of Holy Scripture in the Seminary," "The Function and Scope of Philosophy in the Catholic College Course," "The Federation of Catholic College Alumni," and "Language."

At the forty-ninth annual meeting in Kansas City in 1952 the subjects included "The Role of Catholic Education in the American Community," "Religious Education and American Democracy," "Music in Education," "A Corrective Reading Program in the Major Seminary," "Special Guidance of Minor Seminaries," "Adult Education and Catholics," "The Latin American Student in the United States," "Influence of the Catholic College on Secular Higher Education," "How the Catholic High School Prepares the Student for Parish Activities," "The Necessity of Pre-Induction Religious Training," "The Catholic Schools and Life Adjustment Education," "Our Teaching Sisters," "The Civic Responsibility of the Religious Elementary School," "Problems of Rural Pupils in Acquiring Christian Social Attitudes," "Practical Helps for Supervision," "The Catholic Kindergarten in the Community," and "The Catholic Guild for the Blind—Boston."

POPE'S ANNUAL MESSAGE A TRADITION

The tradition of messages to and from the Pope began at the first meeting in St. Louis. It has been continued through all the annual meetings. The return message of Rt. Rev. Dennis J. O'Connell, president-general at the St. Louis Meeting to Pope Leo XIII was signed by Cardinal Merry Del Val. The Papal blessing at the Kansas City Meeting in 1952 bore the signature of Msgr. John Baptist Montini, Substitute Secretary of State.

During the course of its history the Association has
(Continued on page 331)

FOSTERING CATHOLIC LITERATURE

By SISTER M. ROSAIRE, C.S.J.

College of St. Rose, Albany, New York

PROSE literature, specifically the novel, has for its primary aim the entertainment of its readers. As secondary objectives, however, the novelist may aim to teach, to theorize, to inspire, to philosophize, to propagandize; all of these aims should, of course, be subordinated to the telling of a story. It is the secondary aim, strangely enough, which should guide Catholic college professors in choosing literary works for their students, as required or supplementary reading. Essentially, literature has its greatest strength when it possesses for the reader eternal values.

Novels or kindred forms which inspire youthful readers with high ideals, which strengthen in them an understanding of sound Catholic philosophy and teach them the value of living a moral and happy life here because eternity is the ultimate objectives are the ones which, it would seem apparent, a Catholic college professor should introduce into his courses so that students will be thus enriched and fortified in spirit. It would naturally follow that an appreciation of the beautiful in literature would lead students in later life to continue reading works of the type introduced to them in Catholic colleges. You will say, perhaps, "But, such a task belongs to the English professor!" Not at all! Catholic books may render educational service in such courses as religion, philosophy, history, language, business, sociology, and education.

THE HISTORICAL SCENE

For example, there are some outstanding Catholic novels which are filled with historical data:

A grand tale disclosing the heroic living of the loyal French clergy during the Reign of Terror is Helen White's *To the End of the World*.

Robert Peckham, by Maurice Baring, is a story,

authenticated in speech, manners, backgrounds, of a lad who lived in the days of King Henry and Queens Mary and Elizabeth.

Robert Hugh Benson's novels deal, for the most part, with English history of the periods of Elizabeth, Tudor and Stuart. *The Queen's Tragedy*, perhaps the best among them, is the story of the futile career of Mary Tudor made rich with elaborate descriptions and fervent with religious sympathy.

The classic novel, *Fabiola*, has been retold by Eddie Doherty. It has, moreover, all the power of the original and none of the handicaps due to the style of another age.

Candles for Therese, by I. A. Wylie, is a novel of power and beauty with its spiritual theme set against a background of post-occupation fear and suspicion.

All students need recreation and the vast majority of them find some in novel reading. The so-called best sellers advertised today generally portray morally weak modern heroes and heroines and tend to lower rather than raise youth's morale. The library shelf, where may be found secular novels, is, therefore, a very important nook. College professors cannot put too much emphasis on the reading of a novel wherein morality insists on emotions that are elevating and permissible to entertain. The following novels—the list is by no means complete—may be suggested as furnishing pleasurable reading and at the same time reflecting Catholic spirit and philosophy:

The Mass of Brother Michel, by Michel Kent.

The Viaduct Murder, by Ronald Knox.

Enter Three Witches, by Paul McGuire.

Murder in a Nunnery, by Eric Shepherd.

Seven Storey Mountain, by Thomas Merton.

The Foundling, by Francis Cardinal Spellman.

Reproachfully Yours, by Lucille Halsey.

The Gates of Dannemora, by J. L. Bonn, S.J.

God Goes to Murderer's Row, by Father Raymond.

The Restless Flame, by Louis de Wohl.

Fire in the Rain, by William L. Doty.

How pleasurable would be the task of the students of religion or philosophy in the Catholic college if theory were fortified by the reading of novels or autobiographies of the nature of *apologiae*!

The Long Road Home, by John Moody, should be interesting to commercial students. The well known Wall Street financier fills out the history of his conversion from Episcopalianism with travel and finance.

A Catholic student should know the pro and con of modern arguments. Arnold Lunn in *Now I See* shows how he buffets his way into the Church through arguments.

Karl Stern's *The Pillar of Fire* is a modern psychiatrist's personal story of his life and spiritual voyage from Judaism to Catholicism.

Interesting to those of literary and artistic temperament are *En Route* and *La Cathedrale* (both translated into English) by Karl Huysmans. This volatile convert mystic of modern French letters surrounds the faith with the artistic pomp of the medieval court. In addition to the story of his conversion, the author deals with the gorgeous symbolism of worship, with music shuddering under dim cathedral arches and with the regal mysteries of architecture.

THE SAINTS OUTSIDE THEIR NICHES

Courses in religion could, moreover, be made more vital if students were introduced to some of the modern attractive lives of the saints. There is no question about it, the saints are enjoying special popularity today. They have come out of their niches in the churches or convents and are mingling with us in the theatre, in the novel, and in the magazine.

Therese: Saint of a Little Way, by Francis Parkinson Keyes, is presented in various picturesque and charming settings of her native Normandy. "The Little Flower" has been an inspiration to many and through this intimate revelation of her life with God's help, she will be a guiding star to many more.

The Great Mantle, by Katherine Burton, is the inspiring story of a cobbler's son who became the great Pope Pius X.

College students who have preference for history, politics, and the beauty of holiness will enjoy learning how the mystic, St. Catherine of Siena, played a heavy political role in days of the Guelphs and Ghibellines and eventually succeeded in having the Pope return to Rome from Avignon.

We find in religion classes those students who would

be lay leaders in the cause of Christ; for them the following books could be suggested:

Saint Thomas More, by Daniel Sargent, is the great lay leader in King Henry's day who wrote, preached, held highest political power, reared a large family, and died a martyr for his Faith. *The Saint Among Savages*, by Francis Talbot, is the full romanticized story of the great Jesuit missionary, St. Isaac Jogues, martyred by the Iroquois at Auriesville, New York. The magnificent lesson that God does not need talents to build up His Kingdom is found in Henri Gheon's *Secret of the Cure D'Ars*. A classic life of St. Ignatius of Loyola is beautifully handled by the master of poetic prose, Francis Thompson.

NOT LIMITED TO HAGIOGRAPHY

Naturally our biographical readings need not be limited to the field of hagiography. There are numerous delightful studies of seculars, some of whose lives are so spiritually impressive that we can see as we read that they are actually saints in the making. Catholic men and women have become great, growing strong through Christlike suffering and sacrifices, and because of their loyalty to His leadership, have intensely influenced their own day and that of succeeding generations.

Nathaniel Hawthorne's daughter, Rose, is the subject of *Sorrow Built a Bridge*, by Katherine Burton. This is a charming story of heroic charity and because of the frequent mentioning of the great writers of Concord and Boston, it is of special interest to students of American literature.

Of unusual interest to English literature students will be Viola Meynell's biography of her mother, Alice. This volume might constitute, moreover, an excellent approach to the study of Alice Meynell's poetry, the heart songs of a convert who has been described as a mystic, or, in the words of Father Valentine Long, O.F.M., a saint. Spontaneously one thinks of the following poems containing sublime thoughts for Catholic college students—thoughts that will guide not only their reading but also their living in after years. There is *Renunciation*, *The Shepherdess*, *The Unknown God*, *A General Communion*, to mention just a few.

POETRY, TOO

Poetry, too, has an outstanding place in the college student's program and although there is not the variety that is found in the prose, it has the function of investing life with a new beauty, a new intensity. God poetry presents to readers noble emotions. In addition to this

according to Wordsworth, "poetry is the first and last of all knowledge." Do not both facts prove the important role poetry should play in the courses already mentioned?

What a splendid idea we get of the philosophy and theology of medieval Christianity in St. Francis' exquisite *Canticle of the Creatures*. All the teaching of the Little Poor Man of Assisi is concentrated in that lyric which begins by praising the "High, Almighty, Good Lord God" for our brother the sun and our sister the moon, for air and cloud, for fire and water, for earth and stars, for those who pardon one another for love's sake, and last of all for "our sister the death of the body."

To come nearer home we are not far from understanding the Catholic renaissance in England during the nineteenth, nor the Catholic renaissance in France during the past half-century if we know their poetry. Only the consciousness of a God very near, very dear, could have inspired Coventry Patmore to write *The Toys*, this beautiful poem of fatherhood whose conclusion sums up at once the sacrament of penance and the "forgiveness of sins."

MUCH WORTH REMEMBERING

Francis Thompson's immortally poignant *Hound of Heaven* shows up this same groping, question soul—fearing the too great demands of God's love, fleeing in hope of human comforting, pursued, yielding at last, and finding the one possible answer to all the burden of his unanswered prayers. Thompson, like Wordsworth, wrote much about poetry as well as in poetry—and much worth remembering. One of his great sentences is "that with many the religion of beauty must always be a passion and a power, that it is only evil when divorced from the Primal Beauty." In Catholic poetry it can never be so divorced. It is welded as in the liturgy of the Church or in the souls of the Saints. That is why it is so important that Catholic colleges make a particular study of Catholic poetry.

Never did a prose writer produce more haunting

battle music than that found in Chesterton's famous poem *Lepanto*. History students will be fascinated with the account of Mahound's defeat and the Christian victory. *The Ballad of the White Horse* is equally important for the historical information it imparts on King Alfred the Great and of invading Danes who try to reconquer his kingdom.

BORN OF A CHRISTIAN'S FAITH

Fortunately for the world of letters and for students in every field, some of the poetry of Paul Claudel, "the greatest poet of all times," has been translated into English. By a mystical perpetuation of a historical event, by stressing its eternally human features, Claudel makes it a source of imitation, a basis for the highest morality: the love of God. *Coronal*, the English version of *Corona Benignitatis*, is formed of a series of poems which follow very precisely and are inspired by the two elements which form the liturgical year of the Catholic Church: the cycle of the saints and the cycle of time. In these poems one may perceive what admirable texts may be born of a Christian's faith and a poet's freedom when both the one and the other remain intransigent.

In addition to the poets already mentioned, we have a host of other Catholic poets, among them, James Daly, S.J., Sister Madaleva, Father John Lynch, Gerard Manley Hopkins, Sister Maris Stella, and Theodore Maynard, who with themes of Beauty and Truth are singing their messages of joy to those students who will listen, as did the angels on the night when Christ was born.

Lastly, we might reflect for just a minute on our role as professors in the great Catholic educational system. With the psalmist we can pray "Give them understanding and they will live." Only God can give that gift; no human instructor can. But human instruction can and should put students in the way of obtaining it. Catholic literature is, above all, the signpost which will point the way to the revelation of the Divine Word in the truths He has revealed and should, therefore, be incorporated in our Catholic program.

THE PHYSICALLY HANDICAPPED

Society's Afterglow

By WILLIAM G. SNYDER

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OF THE approximately four-hundred students who receive diplomas from the Germantown High School in Philadelphia each term one to three members of the graduating class, also garbed in cap and gown, move forward in their wheel chairs to receive their parchments. The exercises otherwise are traditional. The school band plays, the stage is decorated with flowers, distinguished guests and relatives and teachers crowd the auditorium, and the students hear the usual number of addresses.

To the young men and women in wheel chairs, however, the ceremonies mean more than graduation from high school, more than standing on the threshold of new opportunities. They are leaving behind them a life of dependency on others.

Although they are well acquainted with the people they are graduating with, they have spent their years in a different school, the Widener Memorial School for Crippled Children. And the course of their thoughts are more on Widener than on Germantown.

Set back on a beautifully cultivated thirty-two acre estate in the heart of Olney, a north Philadelphia community, the Widener School stands as a lighthouse for the physically handicapped person.

FOR REHABILITATION OF ORTHOPEDICALLY HANDICAPPED

Originally a residential industrial school, it was established by Mr. Peter A. B. Widener in 1906 for the rehabilitation of the orthopedically handicapped. Since September 1941, it has been operated by the Philadelphia Board of Public Education with the assistance of the Widener estate. The school provides for the mental, physical, and vocational needs of educable, orthopedic children, yet its influence has filtered into the community and society as a whole.

A child entering the school for the first time is absorbed by the scrolled words on a wall in the main hall. The script is by a former student. It is part of something known as the Aladdin Creed. It says, "I can make out of my life exactly what I wish, for I am now becoming what I am going to be."

Nearly two hundred sufferers of cerebral palsy and sixty victims of poliomyelitis are presently enrolled at Widener along with children afflicted with congenital deformities, tubercular joints, spina bifida, and muscular dystrophy; there are amputees and youngsters with arthritis. These combined with other types of cases bring the total enrollment to approximately four hundred pupils, a small percentage of the physically handicapped population of Philadelphia.

WHO MAY APPLY

Applications are received from social agencies, medical services, and the welfare department. Children may come to Widener from other schools, or their parents may become acquainted with the institution through its public relations.

The admissions committee consists of an orthopedic consultant from the National Foundation for Infantile Paralysis, the medical supervisor of the school district, the principal, counseling teacher, head therapist, nurse, secretary, and psychologist, who tests the child before presentation to the committee.

If the child is rejected, the applicant is referred to the medical advisory committee, which consists of the same group as above with the following additional members: director of medical services, assistant director of medical services, associate superintendent of Philadelphia schools, district superintendent, director of special education, director of nursing services, medical director of Shriner's Hospital, and the superintendent of Municipal

pal Hospital. Should the applicant be rejected by the medical advisory committee, recommendations for placement are made.

Applicants must be orthopedically handicapped, educable, and able to make known toilet wants. Cerebral palsied children without speech or manipulative skills are given a trial to determine ability to benefit by the school's program. Great care is taken not to overestimate cerebral palsied children with good speech and underestimate those with poor speech. A principle constantly observed at Widener, however, is that the will and intellect to understand is not circumvallated by the body.

The character of schools for the physically handicapped have considerably changed in recent years. Some of the old emphases are no longer emphasized; that is to say, the principles have changed in character.

SAVE SOULS OF BROKEN BODIES

The Widener School is organized to serve the crippled child. The service offered is not meant as a few hours diversion for the child or a few hours relaxation for the parent; it is intended to aid the crippled child to develop from an individual dependent upon others to an independent self-supporting person. The organization is based upon two factors, and it is their interrelationship and the consequences of that interrelationship that do much to enhance and sometimes save the souls of broken bodies.

The first factor to be considered is the educational factor. Conducted by twenty-eight teachers the classroom organization of the school is based on physical, social, and mental needs. Four-year old children are admitted to a nursery class where they remain until they are of kindergarten age. Careful attention is given each individual by the teacher during this period. Her alertness in learning the child's abilities is important because, when the time arrives for the child to advance into the first grade, the teacher's watchfulness may mean success or failure in the child's development.

The lower grades have three divisions: the regular grades 1 to 8, special classes for slow learners, and two cerebral palsy groups for those seriously involved. What program the child is to follow greatly depends on the judgment of the kindergarten teacher, who is influenced by all the other forces of the school.

The teachers at Widener are well trained professional people. They understand and value highly their responsibility in molding the lives of other human beings. They do not take chances. They do not want to learn by making mistakes.

In an academic institution it takes time to make changes in staff and in curriculum and in policy, yet

Widener has furthered its services to crippled children in a relatively short period. In 1945, when the high school with grades 9 to 12 was established, certain fundamental principles were set down in regard to procedure. It was decided very definitely, without any disagreement between the principal of Widener and the administration of the board of education, that an attempt should be made to establish a high school with requirements and standards of a scholastic nature that would equal or raise those of any other public high school in Philadelphia.

PRACTICE TEACHER FROM LA SALLE COLLEGE

To do this and still perform along the same ideas developed by the lower grades required some pedagogical streamlining. Widener had to go from year to year, changing from one course one teacher curriculum to two courses with two teachers and then to three courses and three teachers. This year for the first time Widener conducted a four course curriculum high school (academic, commercial, vocational, and mechanic arts) with a faculty of three teachers, a practice teacher from La Salle College, which is just two blocks away, and utilization of the training and rehabilitation program of the school. The latter is comprised of the ceramics, electrical, wood, weaving, jewelry, and photo-electric copy shops.

By intensifying the work done in the above special activities, the high school was permitted to apply credit toward the diploma requirements of any student who needed physical training or rehabilitation. And the period of time a student could spend in the secondary grades was extended beyond the normal four years.

Through the several stages of rehabilitation, it is possible for a student to develop talents in homemaking, music, woodwork and power machinery, elementary industrial arts, bracemaking and repairing, orthopedic shoemaking and repairing, radio and electrical appliance repair, metalcraft and jewelry making, weaving, and ceramics. By extending the high school beyond the normal four years, adjusting the periods to each individual, that development may be coordinated with his high school curriculum.

KNOWLEDGE THAT PUPIL CAN APPLY

As far as the high school is concerned, knowledge is of no value to the physically handicapped child unless it can be used. No matter what a student has learned in school, if he cannot apply that knowledge in daily life or sit down and derive a living from it, that knowledge

is not of any value to him in the world of business. Great effort, therefore, is made to bring the wishes of the parent together with the abilities of the child, so that a focus may be made on the future and his vocation and the dream of financial independence may become a reality.

The second factor that means so much to the development of the handicapped child is the medical factor. The medical department at Widener is an elaborate set-up from the goosenecked chair in the dentist's office to the hydrotherapy tank and full scale models of Philadelphia's bus and trolley entrances.

The department is organized mainly on speech training and therapeutic services. Since communication of ideas by word of mouth is so desired by one who has difficulty speaking, speech training has a definite place at Widener. Tape recorders and a milieu of modern contrivances are available to the therapist.

Types of activity and training procedure varying in emphasis in each case include relaxation, sensory discrimination, synaesthetic training, motor response patterns involving speech organs, language development, speech improvement, discovery and treatment of emotional and intellectual disturbances related to speech disorders, discovery of hearing disorders, assistance in fitting hearing aids, auditory training, and lip reading.

The therapeutic services consists of physical and occupational therapy. Aided by the consultation of two physicians, the seven therapists and nurse treat the children on the prescription of their supervising physicians. Frequency of treatment is daily, three times weekly, or twice weekly, depending on involvement.

CEREBRAL DOMINANCE THROUGH DOMINANT HAND

The three occupational therapists treat on prescription only. Emphasis is on hand training for skills and coordination—leading to feeding, and other functional activities; and on determination of and training for cerebral dominance through establishment of a dominant hand. A four weeks summer session is established so that speech, physical, and occupational therapy may continue on regular schedules.

The interrelationship of these two factors, the educational and the medical, produce some remarkable changes in the children's lives.

These two factors are always in tension; they are always balancing one against the other—the victory of reason over the physical triumphs is never complete. Every year a child's conquests over a physical handicap extend. Every year the problems that they present in terms of vocational aspirations, in terms of financial independence, multiply. The school has to stretch itself again and again so to enlarge its organization that it

develops both these factors together and, developing them together, yet maintains the primacy of the principle of service to each physically handicapped individual.

What are the consequences? First of all, there is one very obvious consequence. That is the kind of counseling services the children have at Widener. They are embedded into the life of the school. They are based upon the premise "that all men are created equal. . ."

DIGNITY OF THE INDIVIDUAL

To the three teachers who devote full time to this department, the word equality stands for the dignity of the individual. Its ultimate roots are religious. It has broadened out into that evaluation of the individual which has expressed itself in equality before the law, in equality to vote, in the common membership of all the many social and political institutions of our country. But it does not mean that the individual is mentally or emotionally or physically equal to the rest of society. It follows, therefore, that no matter where one may stand mentally or emotionally or physically he possesses a dignity, which is equal to that of his brothers.

The dignity of the individual carries with it a certain amount of responsibility, that all the rich discoveries of men in the material world can and should be used for the wider and deeper spread of a rational life worthy of the dignity of creatures possessing reason, born in freedom, and capable of absolute values in their activities and work—regardless of a physical handicap.

In the case of the physically handicapped person this natural, inherited responsibility must not be frustrated. However, since a good horse could never win a race unless entered into one, a physically handicapped person will hardly be able to prove himself unless given the opportunity. The fundamental purposes of the counseling services, therefore, are to observe the progress of each child so that when the time arrives they can provide an opportunity for the child and expect success.

In the advance of a child through the school, one teacher is concerned with problems of counseling and placement in school shops. He works on the development of new projects, looking forward to a protected workshop and shut-in work. He coordinates city, state, and federal agencies in furthering individual rehabilitation programs and home trade.

While the second teacher guides placement and performs a follow-up of each student who may transfer to another school, the third teacher bridges the gap between the student and the world of business.

For several years she has made a sound analysis of industries and business in and around Philadelphia suitable for Widener children. Most employers know her by her first name.

Employability depends greatly on the abilities and vagaries of each individual interrelated with the degree of his handicap. The very basic requirement for a handicapped person to derive a living is the intelligence of the individual to follow simple directions.

SUPERVISES SELF-APPRAISAL PROGRAM

To gain insight into the background of the student, the counselor supervises a self-appraisal program for junior and senior high school pupils. She interviews the older children in reference to future vocational plans. She places those who are able in vocational and trade schools. Her follow-up of children is a continuous assistance in choosing and preparing for entering upon and making progress in an occupation commensurate with the individual's ability, special aptitudes, physical condition and handicap.

Many months may go by before she is able to place some of the students in appropriate positions; heart-breaking disappointments never deter her; eventually she will succeed and will have helped another human being become independent. A case once begun is never discarded as hopeless. In fact, the word "hopeless" has no meaning at Widener; it does not exist.

We wonder whether we are right when we sometimes think we hear, "Wouldn't it be better if we could wipe away these cripples?" Is it probable that a super-deluxe society could be the result of a mass of physically perfected individuals?

Might we not go further and toward the end faster if we were willing to take the good that was in the "crip," if we were willing to say, "Let's use rather than destroy; let's train rather than discard; let's adapt rather than do away with."

There are many means of support for a physically

handicapped person. It is good to be charitable. It is deductible, too. If society, however, could make up not only its heart but its mind to use all the loyalties that are summed up in the vast army of limpers and cane carriers, working them toward a wider unity in which they could merge bit by bit the dignity which they have inherited and prize, society might achieve something that, being in the long line of tradition, would last and endure and be real progress.

IDEA OF PROGRESS NOT STRANGE TO HANDICAPPED

The idea of progress is not strange to the physically handicapped person. He tends to take it for granted as a natural element in his thinking, something which he believes happens even though, from time to time, he is jolted heavily in his belief.

When the time arrives for the physically handicapped person to graduate from high school, like other American students, he knows he believes in progress; he accepts the reality of improvement. He knows that he can never sit back; he can never say, "My job is done"; he can never look for a life of frictionless ease.

The life of a physically handicapped person must be a life of activity; a life in which he continues to build upon what he has been blessed with.

He has come to think, long before this graduation day, that he should look forward. He has come to think that the future means hope, that there is improvement, that he can make things better for himself, his family, and for society. Perhaps, because the material goods we have do multiply from year to year and because we have been able in terms of the Spirit of God to turn them to our use as free, moral, reasoning beings, we are able to work out, in part in fact, in part in hope, the framework of a better and more stable and satisfying life.

N. C. E. A.—Fifty Years

(Continued from page 324)

encouraged the display of school supplies and equipment at the annual meetings. At first this display was managed by the local committees to help defray the expenses of the convention. Beginning with the meeting held in Cincinnati in 1932 the Association itself has managed and controlled this exhibit. At that time and since, the writer has had charge of the exhibit at all conventions. The number of exhibits has grown from about thirty to over

three hundred. It has been found that exhibits enhance the value of the conventions because they permit delegates to observe all the latest educational aids.

The goal of the fathers who founded the Association has truly been fulfilled. As expressed in the introduction to the first issue of the proceedings, this goal was to offer a powerful means of molding and of expressing Catholic opinion on educational subjects.

TEACHING FRESHMEN TO THINK

By SISTER JEANNE JOSEPH, C.S.J.

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HAVE YOU not felt that much presentation of methods of teaching is devoted to abstract principles? Surely much more benefit will be derived by other teachers through a concrete sampling of a method. What follows is intended as such, taking for subject the third unit of a modern textbook in religion.¹

I AM WHO AM

TEACHER: "Charles, why did God make you?"

And Charles, we hope, answers: "God made me to know Him, to love Him, and to serve Him in this life and to be happy with Him forever in heaven."

TEACHER: "Yes, we begin by knowing God, in order that we may love and serve Him, and earn our eternal reward in heaven."

"Mary, when you want to know who a person is, how do you go about finding out?"

Mary will probably need to be questioned until she supplies the desired answer: "Ask the person himself."

TEACHER: "But do you think anyone ever asked God who He is?" I do not mean Christ, our Lord, when I say 'God' in this lesson. Probably the answer will be "No."

TEACHER: "Well, as a matter of fact, someone did actually ask God who He is. It was Moses.

"God had told Moses to bring his people out of Egypt. But Moses was very cautious; he did not want to make any mistakes. So Moses said to God: 'Lo, I shall go to the children of Israel and say to them: The God of your fathers hath sent me to you. If they should say to me, What is his name? what shall I say to them?' And God said, 'I am who am.'"

"To us, that seems like a very strange name for God to give Himself; but it would not be quite so strange to the Hebrew people (although still mysterious), because Hebrew names were usually in some way descriptive of the persons who bore them. Let us see what we

can learn about God from the name that He gave Himself. You will find something about that in your books, on page one hundred fifty-three, the last paragraph. This means that God never had a beginning for He always existed. Furthermore, it means that God exists by His own power. He depends on no one."

"God's name signified something else, too. Someone might ask you who Douglas MacArthur is. If you just answered, 'He is . . .' what would your questioner say?"

ANSWER: "He is *what*?"

TEACHER: "Yes, because you really would not have told him anything. Everything and everybody *is*, but something *particular* or some particular way. A thing is a ball or a banana; it is black or white. And, if a thing is a ball, it can't be anything else.

"Suppose someone brings you a gift in a great big box. Before you open it, you are thinking of all the wonderful things that you would like it to be; but you know it can't be all of them. If it is the television set you wanted, then it cannot also be the new coat you have your heart set on. And no matter how much pleased you are with what it *is*, you will still wish that somehow it could also be all those other desirable things. But is God like that? No. Since God simply *is* (He said "I am who am"), He is not limited to being able to satisfy *one* of our desires, but can satisfy them all. He is infinite, and when we do possess Him, we simply won't want anything else. In having God we will have everything and will be perfectly satisfied.

A GOOD EXCHANGE

"That is why a person who is willing to give up everything that we consider worth wanting in this life in order to make sure of possessing God in the next is really making a good exchange. He is wise. Of course God does not ask most people to give up everything in exchange for Himself, but He does ask everyone to give up something. What is that?"

ANSWER: "Sin."

TEACHER: "Yes: sin, and anything that will surely

¹*Our Goal and Our Guide*, book one of the Quest for Happiness series.

lead us into sin. Every temptation is an invitation to sin. Every time we are tempted, we have to make a choice, and in making that choice we put a price on God. This is what I mean.

"If you had to choose between God and a penny, and you chose God, what price would you be putting on God?"

ANSWER: (Probably) "A penny."

TEACHER: "A penny? What was the Son of God, Jesus Christ, worth to Judas?"

ANSWER: "Thirty pieces of silver."

TEACHER: "Well, it seems to me that, since Judas preferred thirty pieces of silver to our Lord, that Christ was worth *less* than thirty pieces of silver to him. But anyway, if you chose God instead of a penny, it might only mean that God is worth a little more than a penny in your estimation. Now, suppose you had to choose between God and your eyesight and you chose God; or between God and your liberty, or God and your life, and in each case you chose God, what would that prove to God?"

VALUE GOD ABOVE LIFE

ANSWER: "That you valued Him more than anything in the world, even your life."

TEACHER: "Now, fortunately for us, we can form the habit of choosing God, just as we can form a habit of being on time, being neat, playing good basketball, using a typewriter. If day by day, you are careful to choose God in small things, you will not find it too difficult to say to Him, in a big decisive choice: 'Thou art a treasure, Lord, beyond all price.' You will behave as heroically as the little boy whose sister was dying. She had the same disease from which the boy himself had recovered some time before. Realizing that only a transfusion of her brother's blood would save the little girl, the doctor asked the boy, 'Would you like to give your blood for your sister?'

"The boy hesitated for just a minute, looking frightened. Then he said, 'Sure, Doctor, I'll do it.' Only later, after the transfusion was completed, did the boy ask, 'Say, Doctor, when do I die?' Then the doctor understood the fright in the boy's eyes. But it had taken him only an instant to choose death, as he thought, in order to save his sister's life.¹

"So, we have learned at least two things about God from considering the name He-who-is: that God is eternal, and that the possession of Him in heaven will make us perfectly happy. Now look in your religion books, and see what is another source of what we know about God" (The Apostles' Creed).

¹Keller, *Three Minutes a Day*, p. 286.

GOD THE FATHER

"The first thing the Creed tells us is that God is a Father. And Saint Paul said that all paternity, which means fatherhood, is named after God the Father. That means that earthly fathers are so called after God the Father. If so, they must resemble Him. Let us study this resemblance.

"The first and best thing a father gives his child is its being, its life. What next?"

ANSWER: "Food, clothing, love, education, good training."

TEACHER: (Make list on board) "And is that all?" (The desired answer is something like toys or things to make us happy). "Does any boy here own a football? Where did you get it?"

"Now ultimately, indirectly, everything that your father gives you comes from God your Father. He makes it possible for your father to take care of you. But besides that, He gives you things that your earthly Father *cannot* give you. Take the matter of pleasure, gifts to make you happy. Maybe your father bought you (pardon me, I mean your little sister) a plastic wading pool last summer. But God, gives you a whole lake to swim in and in winter He freezes it over so you have a skating rink! Your father gives you a wrist watch, so you can tell when it is time to go home from school, but God gives you time! Does your heavenly Father give you a life other than your natural life?"

ANSWER: "The supernatural life of grace."

TEACHER: "What food does He give you to preserve that life?"

ANSWER: "The Holy Eucharist."

TEACHER: "And, like your earthly father, God, your heavenly Father tries to make you happy. Or, should I say that God *tries* to make you happy."

ANSWER: (Perhaps a "No, God can do all things." But someone will understand that we can refuse to accept the happiness God offers us, and in that sense God does *try* to make us happy.)

TEACHER: "Well, what are you going to do about all this? How do you expect a good child, an ordinarily decent child, to act towards his father?"

ANSWER: "Love, obey him, show him gratitude."

TEACHER: "That is exactly the way we should all act toward God. You would not think much of a boy who would take a fine knife his father had given him, and rip the tires on his father's automobile. It would not even make sense. But we are just as mean and ungrateful to God when we sin. Because we can not commit sin without using a gift of God to do it. If it is a sin of thought, we use that most precious gift, our mind; if we sin in word, we use the gift of speech; if in deed, one or more of our bodily members.

"And if you do not value those gifts very highly, because you take them for granted, just imagine in what

condition you would be right now if God took away any gift that you had used to sin against Him. Have you used your hearing sinfully? You are deaf. Your tongue? You are dumb. Your eyes? You are blind. Your hands, your mind? Does it frighten you to think how it might be with you? Thank God for His goodness, His patience. But resolve to behave toward Him as a loving, grateful child in the future."

IMPORTANT DETAIL

"This is a very pleasing picture we have painted of our heavenly Father, but it lacks something, a very important detail. Let me see if you can fill it in, I shall give you a hint. There was a scene in our Lord's life when He went off by Himself and spoke to His Father for a long time, alone. What scene am I thinking of?"

ANSWER: "The Agony in the Garden."

TEACHER: "Yes. Will you describe the scene?"

ANSWER: (Pupil).

TEACHER: "And did the Father remove the chalice?"

ANSWER: "No."

TEACHER: "He seemed to say 'No. It is impossible to remove the chalice. It is my will that you, my son whom I love so well, in whom I am well pleased—it is my will that you should drink the chalice in order that I may have other sons.'"

"God the Father let Christ suffer for the salvation of souls. And He lets us suffer for the same reason. He permits suffering, not because He does not love us, but just because He does love us. It is hard for little Jim to understand that *because* his father loves him, he delivers him up to the tender mercies of a dentist, but that is because Jim is a child. Later on, when he is older and wiser, he will thank his father that he is not toothless at twenty. We are all children when it comes to understanding why God lets us suffer, but later on, in eternity, or even here on earth, we shall understand and thank Him for the pain that kept us from losing the kingdom of heaven.

"It is always from Jesus that we learn about the Father. Does anyone know what the first recorded words of Jesus were?"

ANSWER: "Did you not know that I must be about my Father's business?" (Luke 2, 49).

TEACHER: "Fine. And does anyone know what were Christ's last words before His death?"

CLASS CONSULTS NEW TESTAMENT

ANSWER: "Father, into Thy hands I commend My

Spirit." (Luke 23, 46.) (Let class look up these references in their New Testaments).

TEACHER: "And now let us turn to chapter twenty in St. John's Gospel, and find out what Christ's first words were after He rose from the dead. 'Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren and say to them: I ascend to my Father and to your Father, to my God and to your God.'"

"If you talk a great deal about a person, people judge rightly that you love that person. And that is why Christ spoke so often of His Father. No human being ever loved another as intensely a Christ loves His Father. And he wanted to communicate that love to men, to us.

"One of the longest sermons Christ preached to the people was the famous sermon on the Mount. Turn to the fifth chapter of Saint Matthew's gospel. Let us pretend that we are the Jews, sitting there on the side of the hill, and that we have never heard these things before."

(Read all the verses in which Christ refers to His Father. Matt. 5:16, 45, 48; Matt. 6: 1, 4, 6, 8, 9, 14, 15, 18, 26, 30, 32; Matt. 7: 11, 21. As a class exercise, or as an outside assignment, ask the students to write a description of our heavenly Father as given by Christ in the sermon on the Mount.)

GOD ALMIGHTY

TEACHER: "What does the word *almighty* mean?"

ANSWER: "All-powerful."

TEACHER: "When we say that God is all-powerful we mean that He can do anything He wills. There are so many things that we are unable to do. Right now, there is something everyone in America wants to do, but cannot. What is it?"

ANSWER: "Stop the war, or win the war."

TEACHER: "Can God?"

ANSWER: "Yes."

TEACHER: "There are some thrilling stories in the Old Testament that shows God's almighty power directing the fortunes of war. One is the story of David, and how he routed the enemy by slaying the giant Goliath.

"Goliath was one of the army of the Philistines, who were neighbors of the Israelites, and worshippers of idols. The Philistines were making war on the Israelites and Goliath boasted that he would slay any Israelite who would fight him. Every morning and every evening for forty days, the giant came and waited, but no one dared fight him. Finally David, who was not a soldier but a shepherd, came to the camp on an errand, and saw Goliath. I shall read the rest of the story to you from the Bible" (I Kings 17, 31-53).

"Do you think that it was because David was so clever with a sling that he slew Goliath?"

ANSWER: "No. He did it by the power of God."

TEACHER: "Why was God willing to help David?"

ANSWER: "David was so outright in declaring that his victories came from God, David's words show that in fighting Goliath he felt he was avenging the honor of God, whom Goliath had defied in defying the army of God's people."

(Another thrilling incident which teaches the same lessons is the story of Gideon's victory over the Midianites, Judges 7.)

GOD THE CREATOR

TEACHER: "We say in the Creed: 'I believe in God, the Father Almighty, Creator of heaven and earth.' We are not going to discuss God as Creator in this lesson, because later on we shall study that in detail. But this is a story I always think of when thinking of God the Creator.

"During the war in Spain about twenty years ago, an old Spanish woman was upbraiding some communists soldiers who were burning down a beautiful church. They told her that the Reds intended to destroy everything that could remind the people of God and religion. 'Well,' she retorted, 'you had better tear the stars down from the sky, and put out the sun and moon, for as long as they are there, we shall be reminded of the good God who made them.'

"Are we reminded of the good God when we look at the sun and moon and stars?"

GOD A SPIRIT

TEACHER: "Suppose that this afternoon when you are waiting on the corner for your bus, the person beside you should ask: 'Do you go to that school? They teach you about God there, don't they? Tell me, what is God?' What would you say? If you remembered it, you might give the answer in the catechism. What is that?"

ANSWER: "God is a spirit infinitely perfect."

TEACHER: "Of course, you should not stop there. How would you explain the word spirit?"

ANSWER: (Various ones).

TEACHER: "A spirit is not material, it is not matter. That makes it very hard to think about, because we really *can not* imagine anything not material.

"Some people think that because we cannot see God, He is not real, He is not *there*. But just because *we* can not see Him, it does not mean He is not there. If you go

into a dark room and stumble over a chair, it is because you did not see the chair. But it was there, as your skinned shin assures you. You turn on the light and see the chair, but it did not come in when you turned on the light; it was there all the time. That is the way it is with God. Even though we do not see Him, He is there all the time."

INFINITELY PERFECT; SIMPLICITY

TEACHER: "*Infinite perfect* are two words distinguishing God from other spirits: our souls, which are spirits, and the angels, which are pure spirits. God has every possible perfection that we can name, but He has them without limit. For example, the angels are beautiful, but they could be still more beautiful; our soul is wise, but it could be wiser. With God, everything is perfect to the greatest degree, and that is the meaning of infinite.

"All else that we can say about God follows from His being a spirit and infinitely perfect.

TEACHER: "God is simple because He is not material. Simple means not made up of parts. What is the difference between a simple sentence and a complex or compound sentence?"

ANSWER: "Simple sentence has only one clause."

TEACHER: "Really, though, nothing in this world is simple except a human soul. Because everything material, no matter how small, has *parts*, and that which is simple has not parts. This piece of chalk looks simple, but it has parts. This spot is not the same spot as that spot. But since God is a spirit, He is all one, all Himself, not divided into parts."

GOD'S IMMUTABILITY; ETERNITY

TEACHER: "We shall change that hard word, *immutability*, quickly into *changelessness*. Perhaps when you bring your report card home, your mother will look it over and say: 'My, what a change from last year!' What might she mean?"

ANSWERS "It is better or worse than last year's."

TEACHER: "Exactly. If you changed for the better, last year you lacked something, and were therefore imperfect. If you changed for the worse, you lacked something this year and are not perfect. Change always implies imperfection. If God changed, He would either add to His perfections, which would mean that before the change He was not perfect, or He would lose a perfection, which would mean that after the change He was not perfect. And to be perfect, God must have all per-

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RATIO AND PROPORTION

By SISTER MARY ESTA, C.S.J.

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IN TEACHING mathematics one never takes *anything* for granted. True, the average *sophomore* should have an idea of what is meant by proportion but you would be surprised how chimerical that idea is, provided there be any concept at all.

An easy way to teach ratio is to take a collection of coins—a penny is to a nickel as 1:5; a nickel is to a dime as 1:2; a dime to a quarter as $\frac{2}{5}$ —then draw the logical inference that since a penny is to a nickel as 1:5 a penny is $\frac{1}{5}$ of a nickel. In this way you may gradually develop the idea that a ratio is really a fraction. By inverting the common fraction or by comparing the nickel to the penny you have an improper fraction,

$\frac{5}{1}$,
i.e., —.

Still using the ever alluring coins you may progress to the next step, namely, a nickel is to a dime as 1:2; a quarter is to a half dollar as 1:2, hence a nickel is to a dime as a quarter is to a half dollar. Likewise a nickel is to a dime as a half dollar is to one dollar.

Let us write these relationships numerically:

$$\begin{aligned}5:10 &= 25:50 \\5:10 &= 50:100 \\25:50 &= 50:100\end{aligned}$$

PROPORTION THE EQUALITY OF TWO RATIOS

These are proportions or the expression of equality between two ratios. It is an easy matter to name the terms extremes and means; these were taught well in the grades. It is also not difficult to show that the product of means is equal to the product of the extremes for that, too, has already been taught.

Next present readily discerned fractional relationships:

$$\begin{aligned}3:4 &= 6:8 \\5:6 &= 15:18 \\1:4 &= 2:8 \\3:5 &= 9:15 \\2:7 &= 6:21\end{aligned}$$

and from these proceed to the rule of alternations, i.e., $1:2 = 4:8$; $3:9 = 5:15$; next take inversion $5:3 = 15:9$, or $7:2 = 21:6$. Much drill is not required if you first make sure the pupil understands what is meant by *alternation* and *inversion*.

While the fact that quantities which are in proportion are also in proportion by addition and subtraction is true, not much time need be spent on these as they are seldom needed for plane geometry.

It is well not to neglect drilling on the fact if the first three terms of one proportion are equal respectively to the first three terms of another the fourth terms are equal also.

When the rules of proportion have been taught it is easy to progress to numerical work which involves them.

RESORT TO THE OUTDOORS

If you are not the fortunate possessor of a sunny room it would be worth while to resort to the outdoors to teach the idea of shadows. It is surprising how many children are unaware, Stevenson's poem notwithstanding, that their shadow is cast before them or behind them on the *surface on which they are standing*. Many are under the delusion that the shadow hangs from the top of the head to the ground behind. A period in the sunshine with pupils of various heights casting shadows at the same time will show the relationship between the heights of the individuals and their respective shadows. At the *same* angle. A string from the top of two children's heads to end of their shadows will show those angles to be equal also. A little questioning will bring out the facts that the higher the sun in the heavens the less the shadow; the lower the sun the longer the shadow: of course attention should be called to the fact that the angle which the sun's rays make with the person's head is the cause of the relative length of shadow.

Should you have a pupil exactly 5 feet tall (or six feet is even better) and you compare the shadow of the individual with the shadow of a yard stick at the same time you have an excellent illustration of proportion.

for example: $5:1=3:3/5$ or $6:2=3:1$, person is to shadow as yard stick is to shadow. It may be a help to note that in each case the blocked out area (have a very short pupil stand in the shadow of a very tall pupil to show there is such an area) forms a right triangle and the one part of that triangle *not* used in any of these shadow examples is the hypotenuse.

LACK OF PROPORTION LUDICROUS

A good way to show things in nature are in *proportion* is to show that lack of proportion is what causes objects (and persons) to be ludicrous. Call attention to the make up of a clown's face—why is it funny? Have some caricatures on hand and point out exaggeration of features—which by being out of *proportion* to the rest of the face or drawing, stamp the individual's features in our minds. Refer briefly to what happens if a snap shot is taken with the feet in front of a seated person, soles of shoes towards the camera. The next procedure is to divide a line into proportional parts. If this is carefully done by actual construction and lines measured, it is not difficult for the pupil to grasp the idea that parallel lines cut off *proportional* parts—and cause similar triangles.

When the theorems of Book III have been taught (or as they are being taught) a brief mechanical device may be given the pupil which is an aid to selection of similar triangles. Since it invariably works (or will work if the original proportion is alternated or inverted) I think it is worth mention. I admit it is not an *ideal* method (since it uses a *memory scheme* rather than reasoning) but it will be a help to the slow pupil.

For example to prove:

$$(1) \quad (2) \quad (3) \quad (4)$$

$$FC : BD = AC : BE$$

Place 1st and 3rd terms in one box (FCAC), and second and fourth terms in another box (BDDE). Cross off the repeated letter in each box and we have the required triangles: FCA and BDE.

To prove

$$(1) \quad (2) \quad (3) \quad (4)$$

$$AB : BE = DC : BC$$

Then in boxes are (ABBE) and (DCBC), or triangles ABE and DCB.

The same device may be used to prove products: e.g.

$$\text{To prove: } AC \times AD = AB \times AP$$

we make AC and AD the extremes of a proportion and AB and AP the means. We have

$$(1) \quad (2) \quad (3) \quad (4)$$

$$AC : AB = AP : AD$$

and hence we make the boxes (ACAP) and (ABAD) which gives the required triangles ACP and ABD.

This device saves many a struggling young mathematician and is by no means difficult to master.

NOT DIFFICULT TO PROCEED TO TRIGONOMETRY

When Book III (which deals with proportion) has been mastered it is not difficult to proceed to plane trigonometry. This *can* be taught merely as a memory subject or it can be taught meaningfully. Since it is of practical interest why not do it the latter way.

When the angle is drawn in the first quadrant of a circle it is not hard for the student to grasp the fact that as the terminal line of the angle rotates toward the second quadrant the angle enlarges and with the angle the perpendicular line which falls from the end of the terminal line to the initial side of the angle gets larger. Meanwhile the distance between the foot of this perpendicular and the center of the circle gets smaller. In other words since the swinging radius (terminal line) does *not* change and the line is the perpendicular divided by the hypotenuse the line gets larger. In similar manner the cosine gets smaller.

I think it is worthwhile to show the fractional relations at least for angles of 30, 45, and 60 degrees and then show where the mysterious decimals in the trig tables come from. At most it takes but a day or two and increases vastly the interest of your class. The tangent they find of particular interest although it is dubious how much they grasp of the meaning of *infinity*. One feeble method of showing what it may be is to point out that if nothing ever happened to a growing tree (bush, plant, animal, etc.) to check its growth it eventually would cover the entire earth or be *infinitely* large. At all events the average adolescent is intrigued and impressed if not by the idea of infinity, at least by the euphony of the word.

The practical side of trig they find of real interest and it may be of interest here to note whenever possible we should try to avoid division of decimals. Of course there are times when the hypotenuse is the missing term and then limited to three functions it is unavoidable. When faced with this as an inevitable procedure, you may resign yourself to the decimal difficulties which result.

AVOIDING TROUBLE WITH ANGLE OF DEPRESSION

To avoid trouble with angle of depression it is wise to spend some time on eye level. Lacking a homemade transit (which can be made by any boy) have a pupil stand in the front of the room with his side to the class.

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GOD PREPARES an INSTRUMENT

By REVEREND BERNARD J. LEFROIS, S.V.D., S.Scr.L.

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WHAT a change had come over the family of Jacob between the closing pages of Genesis and the opening chapter of Exodus! Many generations had come and gone. Jacob's sons were dead and their families had grown into large tribes.¹ Joseph, too, was long dead and forgotten. Forgotten was his loyalty to Pharaoh, forgotten his work for the crown.² Ousted were the Asiatic Hyksos rulers and once again a native Egyptian dynasty held the throne.

Under the Hyksos dynasty the family of Jacob had enjoyed royal favor and protection. Now it was the exact reverse. Israel was hated, enslaved, and oppressed. "It's a racial problem on our hands," mused the king,³ so he was determined to cripple this numerous people and hold them down. Drive them out he would not, for their labor was valuable in building canals and arsenals for war.

Into such a background of malignant hatred Moses was born! In the land of Gessen great anguish reigned: the death decree for all male children in Israel had already sounded.⁴ At the very outset of his life Moses must needs be concealed in Egypt, like Christ the Lord Himself, to escape a cruel death decreed by the King. It was a mother's loving care that kept him hid. And again the Holy Spirit painted the image of Mother and Child on the pages of the Old Testament.

PHYSICAL APPEARANCE

God Himself prepares His chosen instruments for their tasks. Does he single someone out to be a leader? Then with exquisite skill He shapes the circumstances of his life. What glimpses does the Scripture give us of the youth of Moses? What other factors lead us to conclude that he was well fitted for the task that lay before him?

¹Exod. 1,7.

²Gen. 47,20.

³Exod. 1,10.

⁴Ibid. 1,22.

Attractive already as a babe,⁵ Moses no doubt grew up to be a strong and handsome youth. Pharaoh's daughter would spare nothing that Egypt's wealth could offer in order to attain this end, for now he was her son. The best food, the finest garments, the most skilled tutors in physical prowess were at his disposal. We see him in the prime of manhood boldly attacking and killing an Egyptian.⁶ Fearlessly he confronted a band of rough and ready shepherds, keeping them at a distance while he played the role of gallant knight to helpless maidens.⁷ Ample proof of his robust nature is the fact that he was already eighty when he finally led his people out of Egypt; in spite of that he was able to endure all the privations of the desert for forty years. And when, at the ripe old age of 120, he bade farewell to this earth, the Scripture testifies that "his eye had not yet weakened nor was his vigor gone."⁸ From all this we can conclude that Moses had a healthy constitution, strong physique, and a commanding figure. Such traits inspired confidence in his followers and marked him out as the leader that Providence had prepared to deliver Israel. Yet far more essential to leadership are the qualities of the soul.

EARLY ENVIRONMENT AND TRAINING

Reared by his own mother,⁹ the boy's religious training was insured. She would take care to instill into his heart a deep *faith* in the God of his forefathers, Abraham, Isaac, and Jacob, as well as a *lasting love* of his own persecuted people. Did the mother also foster the hope that through this providential arrangement God might deliver His people as of old He promised to Abraham?¹⁰

"And Moses was instructed in all the wisdom of the

⁵Ibid. 2,2; Hebr. 11,23.

⁶Exod. 2,12.

⁷Ibid. 2,17.

⁸Deut. 34,7, in Hebrew text.

⁹Exod. 2,9.

¹⁰Gen. 15,16.

Egyptians."¹¹ This factor played a very important part in training him for his task of legislator, instructor, judge, orator, and writer. At the court of Pharaoh Moses had golden opportunities. He was in constant contact with public officials, and could acquire the best training in administrative and legal affairs. Egypt was progressive. It excelled in mathematics and astronomy; it undertook vast building projects; it schooled its officials in records and reports. Read the Pentateuch and see what a prodigious amount of knowledge as well as all-around ability Moses betrays. He was mighty in his words and in his deeds.¹² This thorough education in human affairs combined with his religious home training was ideal.

MORAL QUALITIES

A mere intellectualist is no leader. There is need above all of a deep understanding of human nature combined with high moral qualities. Moses was not lacking in these either. It is admirable that all the wisdom of Egypt and all the promises of royalty could not wean him from the love he bore his own people. He forsook the glory that could have been his and embraced the cause of the downtrodden.¹³ That marked him out as understanding and sympathetic.

Moreover, no small amount of fortitude was needed to remain true to the religious ideals of his parents, despite the luxury and idolatry of the court. His courage in defending his fellow-Israelites has already been mentioned. Yet in displaying this fine quality Moses betrayed that he was not yet mature. His act of defense lacked prudence.¹⁴ He did not weigh the consequences of such a deed. Impulsiveness must be well in control before he is fit to lead the flock of God. In his own eyes he thought he was the providential man and that it was time to act. But God thought otherwise and led him into the final phase of his schooling.

¹¹Acts 7,22. ¹²Loc. cit.

¹³Hebr. 11,25.

¹⁴Exod. 2,11.

DESERT SCHOOL

His flight into Madian¹⁵ saved his life but it did not help his fellow-Israelites. In fact, Pharaoh may have let the full tide of his anger fall upon them. As a deliverer and savior Moses had failed miserably. All his noble air-castles seemed to come tumbling down. For forty years¹⁶ his whole occupation was the care of Jethro's flocks. And well may he have asked himself in those years over and over again the why and wherefore of it all. His Egyptian education was now of little use to him. His dream of deliverer had faded.

Yet in the very desert stillness God was perfecting his instrument. Alone with God, Moses learned the ways of God. A man of his aspirations could find rest only by flinging himself entirely on the Eternal and the Divine. Self-reliance gave way to complete confidence in His mercy. Personal ambition ceded to the all-embracing will of God. It was necessary for the future leader of God's flock to be thoroughly acquainted with the paths that lead to the eternal dwelling place of the Most High, else he could easily mislead them on the path of ruin.

Shepherd! All the great Patriarchs were shepherds. David, too! So by day and by night, in heat and in cold, our hero would sacrifice himself incessantly for the sheep and learn from it how to handle the flock of God. Patience, sympathy, long-suffering, tender care for the helpless individual—all this and more he learned to perfection so that he merited to be called "the meek-est of men."

After forty years of life as a shepherd, when he had forgotten much of the wisdom and language of Egypt, when his speech had become slow and faulty (as in the case of those who for many decades have no contact with the civilized world), when in his own eyes he was least able and least worthy of it—God called him to be his legate, to lead forth in His name the people of God from the slavery of Egypt. It was time. God had prepared His instrument. Now he was what God wanted the savior of His people to be.

¹⁵Ibid. 2,16.

¹⁶Acts 7,30.

¹⁷Num. 12,3.

Teaching Freshmen

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fections; therefore, since He is perfect, God must be immutable or changeless."

TEACHER: "Mary, what do you mean when you say that God is eternal?"

ANSWER: "God had no beginning and has no end."

TEACHER: "Good. Now try for a minute to think about eternity: never beginning, never ending. . . All right. Don't you feel as if your mind wanted to come up for air? When you try to think for long of eternity, you are left gasping, like a fish out of water. That is natural; you are a fish out of water! We are out of our element

in eternity. Our minds are adapted to time, but not to eternity. We sometimes think of eternity as time open at both ends, but that does not bring us anywhere near the truth; eternity just is not time at all; it is something entirely different. To try to describe eternity we have to use a time-word, and that makes no sense. It is like saying: 'What is the color of the sound of the bell?' or 'How much does blue weigh?' or 'What did the music taste like?'"

"So until we exchange time for eternity, we cannot know exactly what it is. It is one of God's secrets."

Catholic Education *IN SCOTLAND*

(Continued)

By WILLIAM BARRY, O.B.E., LL.D., J.P., B.A., F.E.I.S.

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THE new education authorities could have prolonged the negotiations for transfer of the voluntary schools for two years at least, but they did not, and the majority were transferred straightway. By 1920 when the two years' grace came to an end the great transfer had been completed, and dual control was practically at an end in Scotland.

The sites and buildings were taken over either by lease, with rents paid to the Church, or by sale outright, as happened in many dioceses. The good will prevailing from the outset augured well for the future working of the Act and time has amply justified Bishop Brown's wise counsel: "Trust your fellow countrymen."

ACID TEST OF ACT

The acid test of the success of the settlement is that after 33 years no one, at least of those who have the interests of Christian education at heart, would willingly see it changed. Today there exists in Scotland not, as in England, Church and Council schools but public schools to which no child can be denied the right of entry. In Glasgow city, which contained the largest number of Catholic schools, all 30 schools with 56 departments, half of which were conducted by Religious, and with a total roll of more than 3,700 pupils, were transferred on the appointed day, 16th May 1919.

The successful working of the Act has aroused the admiration and envy of Catholics everywhere, but more especially in England where then as now, they were struggling to solve their education problems. During the debates in Parliament on the education bill of 1944 many members with the approval of the English hierarchy, pleaded earnestly, but without success, for a settlement of the voluntary schools' question in that

country on lines somewhat similar to the Scottish solution. Speaking in the debate on 25th February 1944, the late James Maxton, himself a former teacher and later a member of the first education authority of Glasgow, recalled how smoothly, even in that former storm-center of religious controversy, the transfer of the voluntary schools had been carried through, adding with characteristic humour: "The chairman of the authority at that time, who was very active in arranging the transfer, was one of the leading Orangemen in the West of Scotland and a powerful figure in the Conservative Party, with family connections with Ulster and all the rest of it."

There were, in the early years after the transfer of the schools, as was only to be expected amongst Catholics, pessimists who murmured that despite all the advantages gained and the statutory safeguards, we had sold our birthright. The general assembly of the Church of Scotland in their annual reports, were perturbed at the control of religious instruction in the Catholic schools being in the hands of the religious supervisors, the parish priests. But in course of time they dropped this and turned their attention to other phases of the Catholic 'menace'! Other assailants maintained that the Act perpetuated the separateness of the Scoto-Irish Catholic element in Central Scotland, which a wise policy would have sought to assimilate and absorb. The passage of time, however, has brought about a change in outlook and the educational and social benefits resulting from the Act have contributed in no small measure to a raising of the standards of the Catholic population. "One of the fruits of the settlement," according to P. J. Anson in *The Catholic Church in Modern Scotland*, "has been a greater sense of national and civil solidarity among Catholics. The sons, grandsons, and great grandsons of the Irish immigrants are developing a 'Scottish sense.'"

The Local Government Act of 1929 abolished the

ad hoc authorities and entrusted the administration of education to education committees of the town and county councils. Besides, this Act made it unlawful for an education committee to discontinue religious instruction in the public schools, unless and until a majority of the electorate in an education area approved of it, but local bodies have no such power over the control of religion in the voluntary schools. These are safeguarded by the Act of 1918 and in their case an act of Parliament for that purpose would be required.

At the close of World War II an education (Scotland) act was passed and the following year a consolidating Education (Scotland) Act 1946 came into operation which superseded all previous Acts. Section 18 of this Act contains the exact terms of the same section of the 1918 Act.

NO CHILD DEBARRED BY POVERTY

The Act of 1918 empowered education authorities to provide intermediate or secondary education for every child who was qualified for entry. No one was to be debarred from secondary education by reason of poverty and authorities had power to assist by paying travelling expenses, or fees, or the cost of residence in a hostel or to grant bursaries and pay maintenance allowances in case of hardship. Free textbooks, stationery, and mathematical instruments might be provided for the pupils; in time everything was supplied free. The school-leaving age was to be raised to 15 on a date to be announced by the department but national and international circumstance delayed this operation until 1947.

The Act of 1946 made it imperative that every pupil of 12 should thereafter receive secondary education according to his age, ability, and aptitude. The "lad-o'-pairs," always the exception, had, only too often, his talents cultivated at the expense of his less fortunate companions of only average ability. To remedy this the department in 1920 felt bound to put the interests of the majority in the foreground and to regard them as paramount; at the same time ensuring that no obstacle be placed in the educational progress of those of superior ability. Reorganization of Scottish education followed, providing secondary education of two different types, the academic and the non-academic. In this respect Scotland was 25 years ahead of England.

SECONDARY EDUCATION HELD A STAGE

The Act of 1946 defined *secondary education* as "education appropriate to the age, ability and aptitude

of pupils who have been promoted from primary schools and departments and to the periods for which they may be expected to remain at school." Such courses were to be given in secondary schools or departments.

During the inter-war years far too many pupils who had enrolled in five-year secondary courses, left school at the age of 14, after completing only two years of the course. Many of the others who remained on were found in time to have neither the ability nor industry to cope successfully with the traditional secondary subjects. An advisory council on education between 1942 and 1946 recommended a new type of schooling that would suit the many, as well as the old type fitted the few. Secondary education was no longer to be thought of as a particular type of education, but simply as a stage, "as something conterminous with life itself, and not limited to time, nor the appurtenances of formal schooling."

Under the Act of 1946, promotion from primary to secondary education takes place between eleven and one-half and twelve and one-half years. It affects all pupils, whether they pass highly, barely, or fail. The basic subjects tested are English and arithmetic. These are assessed on the pupil's attainments throughout the primary school. Standardized tests in the same two subjects are set all through a town or county area on the same day. The teachers' assessments are "scaled" to bring them into line with marks throughout the area, thus removing discrepancies as between one school and another. Two groups of intelligence tests are also set in the last two years of the primary school and the average of these six marks is the determining factor for placing a pupil in an appropriate course. A promotion board representative of the director of education, teachers, and education committee in each area makes the final statistical decision, and grades the candidates. The best pupils have a choice of any course but they usually select a full senior secondary course after consultation between their parents and teachers. The majority qualify for a junior secondary course with a technical or commercial bias, while the weakest pupils are assigned to modified courses in the junior secondary departments. As most of the Catholic senior secondary schools are of the "omnibus" type, transference of a pupil from one course to another up or down is easily effected according to his progress or failure after the first year or two in the secondary department.

CATHOLIC SCHOOLS UP TO NATIONAL LEVEL

The Catholic schools are, to-day, in all essentials up to the national level. An immense improvement in the educational and cultural state of what was in 1918 one-seventh, and is now more than one-sixth, of the total school population has taken place. The scope and stand-

ards of instruction are in no way different from those of the public schools dealing with children having the same social and economic background. Before 1918, the provision for Catholic secondary education was very limited, being confined to 13 schools, in all Scotland, 11 of which were under religious orders. The Glasgow archdiocese may be cited as an example: out of a Catholic school population of 8,300, only 1,889 were actually receiving secondary education in 10 secondary schools. Today in the same area there are 15 senior secondary schools with a roll of 13,364 out of a total of 88,000 pupils. In the rest of Scotland there are 9 senior secondary schools with 6,128 pupils on the rolls. In all Scotland there are 24 such schools, 12 of which are conducted by religious orders, and all providing a full five or six years' secondary education leading to the Scottish leaving certificate. In addition there are 77 schools or departments providing three years' secondary education for pupils between 12 and 15 years and 201 primary schools. The great majority of the new schools have been built by the education authorities, who bought the sites, furnished the schools, and provided all the amenities. Many other new secondary and primary schools are to be built in the years ahead for shifting population in new housing schemes.

GROWTH OF UNIVERSITY EDUCATION

More significant still has been the growth of university education. Prior to 1918 Catholics were a mere handful at Glasgow University. Since then the numbers have risen sharply and Catholics—men and women—are to be found in fairly large numbers in all the professions. The teaching profession, however, has benefited more than all the others in the numbers who have graduated from the universities. In 1918 there were only 1,346 (100 men and 1,246 women) teachers in the Catholic schools of the Glasgow archdiocese; by 1947 this number had risen to 2,952 (748 men and 2,204 women), the proportionate increase in the number of men bringing the staffs of our schools more into line with the staffing of the public schools.

Since 1931 all men teachers must be university graduates. This takes normally three years for an ordinary and four years for an honours degree. Thereafter a year must be spent in training. Women who go direct from the secondary schools either to the training college of Notre Dame, Glasgow, or to Craiglockhart, Edinburgh, opened in 1920, must undergo three years' residential training. If, however, they graduate at a university, they must thereafter do a year's residential training. During the year of training in the provincial training centers, Catholic men teachers must attend lectures on Scripture, church history, theology, ethics, doctrine, and

catechetics given by members of religious orders appointed by the ordinary. All men and women prospective teachers must pass the religious examinations to qualify for the certificate of approval to teach in a Catholic school. Before entering on preparation for this certificate, candidates must have been educated in a Catholic secondary school if one was available and have passed the final religious examination.

In 1951 out of a total of 31,000 teachers in Scotland 5,000 men and women, including 1,670 university graduates, were employed in Catholic schools.

Now the question is often asked: what happens if a Catholic teacher's certificate of approval should be withdrawn? In the previous article it was stated under section 18 (3) (ii) "all teachers appointed to the staff of any such school . . . shall in every case be teachers who satisfy the Department as to qualification and *are approved* as regards their religious belief and character by representatives of the Church or denominational body in whose interest the school has been conducted." One of H. M. Queen's Counsel, in an opinion asked for by the writer in June 1952, has stated in reply that the use of "*are approved*" is significant, for if such approval concerned only eligibility, one would have expected to find rather "have been approved" and its use points to continuance of approval being a condition of the appointment. It follows that if approval has been withdrawn, the appointment lapses because one condition thereof is no longer fulfilled. Not more than six such withdrawals of the certificate of approval have taken place in 33 years, and in every case the teacher concerned was asked to resign from the Catholic school when the ordinary through his legal adviser informed the education authority that he had withdrawn the certificate.

When the Act of 1918 began to operate we had a dearth of university graduates, specialist teachers, for our new secondary schools. This shortage was overcome by the temporary employment of qualified Protestant teachers, who served the Catholic schools well and to whom our sincere gratitude is due. Many of them were later promoted to more highly remunerated posts in public secondary schools when Catholic teachers were available to fill their places. Grants awarded annually to students attending universities, central institutions, or Catholic seminaries are on a fairly generous scale amounting in some cases to £200 sterling, according to the expenses to be incurred and the amount of the family income.

TWO CASES ONLY OF LITIGATION

Such in brief are some of the salient features of the Acts of 1918 and 1946. Where there appeared to be

endless opportunity for litigation, it is remarkable that only two cases have occurred in 33 years. The more important one, involving the obligation of the education authority to accept a school built by the Catholic authorities with the approval of the department, was settled in favor of the Church.

APPRECIATIONS QUOTED

Before closing this account of present day Catholic education in Scotland, I should like to give some quotations of appreciation of the Act of 1918. The verdict of the Scottish Education Department is that "the provisions of Section 18 have worked out on the whole with remarkable smoothness." In 1937 the late Archbishop MacDonald, O.S.B., of St. Andrew's and Edinburgh wrote: "The Act is a just cause of pride to every loyal Scot, who has at heart the best interests of his country, and is an outstanding memorial to the enlightened and broadminded statesmanship that brought it into being."

The late Bishop Brown, who played such a noteworthy part in the negotiations of 1918, wrote: "The Catholics of Scotland got a settlement of the Education question better than any in the whole world . . . in no country are there schools maintained entirely from public funds, but with definite control of their religious character reserved to the Church by law" (*Through the Windows of Memory*, Sands and Co., 1946). Bishop Brown died in November 1951 at the age of 89. Less than a year before his death he wrote in a letter to me that "Cardinal de Lai had told him that the Scottish settlement was the finest in the world. Church and State each got their interests fully safeguarded. Pius XII in the Concordat with the Italian State had to accept very much less."

COMPARISONS WITH OTHERS

Again, in March 1951, he wrote and gave me permission to use it: "In Italy, the Bishop's veto on teaching is surrounded with various restrictions, and the local parish priest may only enter the school during religious instruction, and then only in the occupancy of the regional director of education. He may not ask any question except through the director."

All this may be seen in Binchy's *Church and State in Fascist Italy* (Oxford University Press, 1941). One hour per week is allowed for religious instruction in the Catholic secondary schools of Italy. Four hours and five hours per week are the times given in Catholic

secondary schools and primary schools, respectively, in Scotland.

POPE'S CONCERN

Later in March 1951, Bishop Brown wrote telling about an audience he had had some twenty years before with Pope Pius XI: "It was in the evening and no one was awaiting, so we had plenty of time to talk about the Scottish Act, in which he was much interested. He admired it greatly, his only fear was, would it be repealed? I said Parliament is slow to pass such Acts, but if it does, repeal is most unlikely especially when they work well as does the 1918 Act."

Speaking in Glasgow on 25th March 1952, Archbishop Campbell paid tribute to the late Bishop Brown "who will always be remembered gratefully in Scotland for his labours regarding the 1918 Act." He went on to say: "And we know how impartially and generously the Act has been worked by the education authorities, particularly within the bounds of this Archdiocese."

In September 1952, Bishop Douglass, of Motherwell, dedicated a new junior secondary school for Catholic children at Baillieston, Lanarkshire. The school had cost £80,000. The Bishop expressed his gratitude to the education authority, "who have proved themselves so generous in providing this magnificent school. I do not know of one which is better equipped."

SETS AN EXAMPLE

There existed at one time in Scotland a complete educational highway from the elementary school to the university, one system of education for all, the common right of a free people. This system was seriously disrupted at the Reformation and the great Education Acts of 1696, 1872, 1908, 1918 and 1946 are but the expression of some of the ideals of the pre- and post-Reformation educationists. Their fulfillment never ceased to be the objective worth striving for and they have done much to mould Scottish intellect and character. Unity in Scottish education has been achieved since the Act of 1918. "There the school legislation," to quote Pius XI (*Christian Education of Youth*), "respects the rights of the family, and Catholics are free to follow their own system of teaching in schools that are entirely Catholic." This consummation redounds to Scotland's claim to be in the forefront in educational progress and not only to take her place, as Chesterton wrote, "amongst the great nations of Christendom" but to set an example to other Christian democracies to do likewise.

Teacher to Teacher—In Brief

POETRY AND THE CHILD

By Sr. M. Rose Patricia, O.P., St. Peter School,
Monticello, New York

IT IS hard to deny the fact that poets and children get the most out of the world of nature. And, in truth, every child is a poet. We notice how a child is gifted with an imagination that enjoys the talk of the animals, the visits of Mrs. Moon, the chirping of the birds, the song of the river. About any of these he is likely to ask, "What does it say?"

Cultivating a Love for Poetry

It would seem that the way to inspire the school child to cultivate the gift of visualizing the hidden beauty in nature is to get the child to read and enjoy poetry from a very early age. It is easy to see the effects of the nursery rhymes in the child. They bring beauty and order and a certain rhythm into his everyday life. Later on a child will say he likes a poem because "There is music in the lines; it rhymes and makes you want to keep saying it."

Growth in Poetry

It is very interesting to let poetry grow with the child. A few memory gems a week will enrich his mind wonderfully. Even a short verse a week will produce a great effect. Examples would be the following lines from James Whitcomb Riley in *The First Bluebird*:

The winter's shroud was rent
The sun bu'st forth in glee
And when that bluebird sang, my heart
Hopped out o'bed with me.

Let Meaning Follow

The child may not understand the meaning of all the words, but he likes the poem and memorizes it. The meaning will become clearer as time goes on, and even, years later, the words of the poem will find their application to a special need. Such lines might be (From Edwin Markham's *The Day and the Work*):

To each man is given a marble to carve for
the wall,
A stone that is needed to brighten the beauty
of all.

(From Bayard Taylor's poem *The Song of the Camp*):

The bravest are the tenderest,
The loving are the daring.

In Longfellow's poem, *The Ladder of Saint Augustine*, there is given a cure for discouragement, and a reason for striving, because it is never too late. The following lines would put spirit into anyone who has a spark of energy left:

Nor deem the irrevocable past
As wholly wasted, wholly vain
If, rising on it's wrecks, at last
To something nobler we attain.

The memorizing of these lines might be a step up or a push forward for some child in the years to come.

Effects of Poetic Thought

A child trained to appreciate good poetry will be inclined to get the most out of the works of great writers later on, to see the hidden meaning in some beautiful poem, even to get a volume of thought from a line. In Shakespeare's *Merchant of Venice* there is a beautiful passage about mercy, "The quality of mercy is not strained," down to the glorious line: "When mercy seasons justice." And again in Julius Caesar, Shakespeare brings in a sublime line, "According to his virtue let us use him."

In the *Divine Comedy*, Dante brings us great and lofty thoughts:

"The valley that had pierced my heart with dread,
I looked aloft and saw his shoulders broad
Already vested with that planet's beam,
Who leads all wanderers safe through every way."

Sublimity of the Poet

As we ponder over the ancient Greek and Roman writers we notice how their great depth of intellect pierced the pagan clouds that surrounded them and led them to the contemplation of divine truth.

Plutarch, in his *Lives of Illustrious Men*, in writing of Coriolanus states: "Education and study, and the favor of muses, confer no greater benefit on those that seek them, than these humanizing and civilizing lessons, which teach our natural qualities to submit to the limitations prescribed by reason and to avoid the wildness of extremes."

In the famous verses of Aeschylus we find:

For not at seeming just, but being so
He aims; and from his depth of soil below
Harvests of wise and prudent councils grow.

Plato said that every soul is unwillingly deprived of the truth. Socrates could say, "Anytus and Melitus can kill me, but they cannot hurt me." In the *Iliad* Homer writes: "Irrevocable is my word and shall not fail."

The hearts and minds of generations have been enriched by the beauty of the ancient classics, and no amount of study of science or mechanics can ever take their place.

TRY AN EIGHTH GRADE RETREAT

By Rev. Daniel Egan, S.A., Graymoor Mission
Band, Graymoor, Garrison, N. Y.

IT WAS the most wonderful thing that ever happened to me. Honest, Father, I mean it."

"... It's too bad we didn't have one in the 7th grade... maybe I wouldn't be so awfully bad like now..."

"... All the conferences were swell. Father spoke about obedience, patience, modesty, parents. I guess he spoke about just everything important... The way he spoke, though, was different... What helped me most were Father's ideas about sex. Just to hear him talk about it like he did was a relief..."

"... I can't thank you enough for talking about sex. I never knew anybody could talk about it so nice like... No more wasting kisses at parties for me..."

"... I always thought sex was something dirty and filthy and bad. I guess that's because nobody ever talked about it clean before. Now I'm really happy because it used to worry me so..."

"... I was all mixed up before the retreat. Now I could cry I'm so happy. You talked about motherhood in such a beautiful, pure way that I feel sure now about my vocation. Everything the kids used to say about marriage and having a baby seemed bad and disgusting. Now, thanks to my retreat, I know it's all wonderful and holy... I want to be a mother and I'm so happy that I've found my vocation..."

"... That speech about girls was the best ever. I know now why I must respect them... As you said, every girl is sort of sacred 'cause she carries in her body the seeds of future life... I'll never touch one bad again... but Father, some girls are real cheap..."

"... If all retreats are like that one, I just wish I were going to Catholic high school to make a three day retreat..."

Honest Reactions

So there you have it. A few sentences from some two hundred compositions piled high on my desk. No names to them. Just some honest reactions of eighth grade boys and girls to their first retreat. The most revealing and disturbing remarks were purposely omitted. They were sent to me from three different schools where I had just conducted eighth grade retreats. At the conclusion of each, I asked the retreatants to write an unsigned composition on the theme: "What I got out of my Eighth Grade Retreat." I guaranteed them that none of their Sisters would read their papers. In place of a composition, however, most of the papers came in the form of a two or three-page letter. They conclude with such endings as "I'll pray for you always," or "I am eternally grateful," or "Your disciple for life." One girl went so far as to write, "I am so grateful that I promise to name my first baby Daniel after you."

Retreats Are Wonderful

Retreats are wonderful things. They are wonderful to make, wonderful to give. During the past five years I think I have conducted just about every kind of retreat—parish retreats, Sisters' retreats, college and high school retreats—yes, even retreats for first communicants. But I can honestly say now that no group has ever shown such reactions as eighth graders. And it would seem, so I am convinced, that no age level shows a greater need for retreats than that of eighth graders.

Three Days, at Least One

Space prevents any attempt to prove this scientifically. But I think a careful re-reading of all recent studies dealing with the problems of eighth graders will back me up. God knows they have problems! Far more serious and important for their salvation than those dealing with arithmetic or spelling. And any school which can find so much time for play practices, breathing exercises, movies on "How to Grow Tobacco," and the like can certainly find three full days a year for a seventh and eighth grade retreat. If not three days, at least one!

As for the spiritual problems of eighth graders, may I humbly suggest that not many teachers know them, or anticipate them? If known, they are certainly not solved by just praying and hoping. Most of the written remarks from my eighth grade retreatants are unprintable. They suggest that many a teacher who surveys her class knows nothing of the serious moral problems hidden deeply beneath a pretty face or a boyish grin. To many a teacher, eighth graders are "only" children. I suggest they read what canon law has to say about the importance of twelve-year-old girls and fourteen-year-old boys!

Often Too Late, Humanly Speaking

And what's more, after having had many thousands of high school students on retreats, I now feel that it is often too late, humanly speaking, to change some of the attitudes and habits that many eighth graders bring with them into freshman year! That is reason enough for seventh and eighth grade retreats!

Take the whole question of sex. The frank letters from my eighth graders follow the exact pattern of every study made in recent years. What they already know about sex in a sordid way would shock many a teacher. Give them six conferences in a one day retreat on such subjects as conscience, sin, confession, home and parents, the sanctity of sex, and vocations. In each school ninety-eight percent of the boys and girls in separate retreats will say the talk on sex helped them most. Give them sixty-six talks and still the same replies.

Kept in Proper Focus

What better time than a retreat to discuss the whole question? In fact, it could be the deliberate purpose of the retreat, but still discussed so informally along with

other subjects as to keep it in proper focus and at the same time avoid the natural embarrassment that follows a sudden jump into the topic.

I agree it is not easy to discuss, at first. I agree it is more uplifting to talk about the Blessed Sacrament or the Blessed Virgin. But the more you deal with boys and girl today, the more you find that their very faith may depend on their purity. When that goes, so goes their devotion to the Blessed Sacrament and the Blessed Virgin. I agree, too, that parents have the primary responsibility to teach their children about sex. But actually, that is solving the problem by avoiding it. You do not avoid other issues just because parents do. Avoid this one and it is still there. And some day God will punish us for shirking a duty. If you can not do it because you have never tried, or because you have never attempted to use the graces of your office as teacher, then at least call in an experienced retreat-master. One who has the time, the patience, the understanding, the sympathy. Above all, he must want to do it for the good of souls.

So again, just try an eighth grade retreat once. It might be the solution to a lot of problems.

Ratio and Proportion

(Continued from page 337)

Ask him to look straight ahead at something where he will not have to raise or lower his eye. Hold a yard stick out tracing a line from the pupil's eye to the object he is looking at. Next ask him to look a few inches higher. Keep the yard stick in line *but* with a ruler show his new eye-line. Note the angle it makes with the line of eye level. Have him look still higher; note how the angle changes. Then have pupil look at baseboard and show the angle of depression. Look at a point near his feet—note the angle has increased.

If you call attention to the fact that the eye level line is parallel to the floor you can easily show that if some-

thing on the floor looked up at the pupil's eye (angle of depression from the floor) you have alternate interior angles on parallel lines. As soon as an example is given which calls for the angle of depression it is well to fall back on the fact that the angle of depression equals the angle of elevation and use the *angle of elevation*. For example: A man in a lighthouse sights a boat at an angle of depression of 23 degrees. It follows that a man in the boat sights the top of the lighthouse at an angle elevation of 23 degrees also. This eliminates the ever present possibility of using an incorrect angle for the angle of depression—*just don't use the angle of depression*.



Book Reviews

Listen, Sister. By John E. Moffatt, S.J. McMullen, 1952; pages 210; price \$2.75.

From the facile pen of the experienced retreat master, Father Moffatt, comes another book to help Sisters along the road that leads to the heights of perfection. In *Listen, Sister* the author speaks convincingly often chidingly, always encouragingly about the obstacles to be found in cloistered paths.

For example there is the Ph.D. degree which may leave a Sister battered and dusty spiritually speaking but which causes not even a rustle of approval among the angelic choirs. "The Ph.D. degree will put you in the upper bracket in the eyes of the superiors . . . entitle you to move among the elite . . ." and still may have no merit for heaven.

What is the antidote? "Be an outstanding specialist in holiness etched in letters of gold in the book of life," excel in the practice of prayer and penance and life will be a tremendous success . . .

There is also a very timely discussion on the subject of suffering which will console those who have sisters who are asked to imitate Christ closely in His Passion in the persecuted countries of the world. Many are "being spat upon as He was, lied against by calumniators, clad in a lunatic's garb, and tried as a fool." The chapter "According to the Pattern" will give every sister food for thought.

These days everyone in the Church is discussing the dearth of vocations among the sisterhoods. According to Father Moffatt the solution to the problem does not lie in helps such as vocational literature, talks by priests, etc. In the light of the revealing chapter entitled, Recruitment, the real

reason for the dwindling of vocations would furnish a subject for the particular examen of every Sister who accepts the author's diagnosis of the difficulty.

This volume is suitable for every convent library. Like the Three Wise Men even the most zealous religious sometimes finds that her Star has become hidden behind mountains of monotony or grown dim in deserts of desolation. Father Moffatt's stimulating chats will help the star to shine brighter in the horizon of every Sister who will listen. MOTHER FRANCIS REGIS CONWELL, O.S.U.

Counseling in Catholic Life and Education, by Charles A. Curran (The Macmillan Company, 1952; pages 455; price \$4.50).

Dr. Curran is a Catholic priest and professor of psychology at St. Charles College Seminary, Columbus, Ohio. His book represents a great deal of experience in the development of counseling methods and his contributions are already widely acknowledged in the field. According to his statement in the introduction, there is a three-fold purpose in this work: (1) an analysis of the changes the person himself undergoes in the process of counseling; (2) a delineation of the means which the counselors use to facilitate these changes; and (3) a consideration of other functions which can prepare the way for counseling.

Specifically, Dr. Curran aims to treat counseling and counsel in the book, and indirectly, prudence and the moral virtues. He joins his findings with the broader conclusions of St. Thomas Aquinas in philosophy and theology. Dr. Curran points out that "this is often possible because Thomistic psychology is founded on

the close observation of human action . . . and as often happens, St. Thomas had come to conclusions similar to those which modern research reveals.

There is a fifteen-page introduction on "Why Counseling Is Necessary" which serves as an orientation to those readers who may not have pursued special studies in the field. In Part One, on the "Virtue of Counsel and Counseling Skill," is supplied the background for what follows. Again one may note the attempt to introduce the non-specialist to the field of counseling as it is known at the present time. Part Two discusses the stages in the counseling process through which a person gains self-knowledge and integration. In Part Three the skill of the counselor is studied and this part constitutes a very important section of the book. Part Four consists of a more general treatment of conditions and situations which promote counseling, while the final chapter is on counseling and virtue.

An interesting feature of Dr. Curran's work is the differentiation he makes between guidance and counseling.

"We feel that this first trend, which aims directly at giving people greater knowledge of various factors that enter into personality growth and development, should be classified under the heading of *guidance* to emphasize its primary function of supplying pertinent information. In this way, we can distinguish it from the second trend in recent research which involves the *process* itself of personal reorientation; by which a person is aided in acquiring new self-understanding and integration and better modes of action. This second trend can then be considered in the area of *counseling*."

Dr. Curran's book is more than welcome to all who wish to be counselors, as well as to those who are already doing counseling but who feel a need to improve their methods. In this sense, therefore, it serves a very definite need for members of the clergy and other professional persons. A point of particular interest for the "amateur" in the field is the analytical treatment of sample interviews. The author displays a mastery of techniques and clarifies them with a teacher's skill. Throughout the book one finds an application of the principles of the so-called "non-directive" methods to counseling. However, although the persons seeking counseling are granted the greatest amount of personal responsibility, yet the basic doctrine of right and wrong is never violated, that is, by any approval by the counselor.

To this reviewer the book is undoubtedly a "must" for members of the Catholic clergy, religious communities of both men and women who are engaged in education, and also Catholic psychologists, physicians, and nurses. It is perhaps unfortunate that so much material was treated in one volume as it renders

the book a bit heavy reading. However, it is purposeful reading and stands on its own merits.

A brief review which appeared in the *Journal of Clinical Psychology* in July 1952, states: "For those who accept the Catholic religion, this book represents the most solid and authoritative system for personality counseling available at time and place."

SISTER M. PAULA, C.S.J.

Accent on Laughter. By Joseph Cosgrove, M.M. (McMullen, 1952; pages 102; price \$1.50).

It is wonderful to feel you are a child of God. That thought alone is enough to gladden any heart but especially a Celtic heart which has such a capacity for joy. It was the realization of the Fatherhood of God and the desire to share the glad tidings with the pagan in far-off lands which made Lawrence A. Conley a merry Maryknoll missionary.

It was in South Boston where people were poor and faith was strong that Lawrence Aidan Conley was born on February 27, 1908. All during his life he cherished the re-

membrance of his childhood days and often reminisced about them when writing to his mother from China. His warm heart was touched by the conditions of the starving unkempt Chinese children who suffered acutely from the ravages of war.

The kind missionary did all he could to make their lives a little happier by giving them surprises and trinkets which he had begged from his friends and relatives in America. To the dozens of Chinese children who flocked around him he was a modern version of a perpetual Santa Claus. In return the children held first place in the missionary's heart. Realizing the problem of unwanted children in China, Father Larry organized a colony of "Dead End Kids." He was really another Christ who loved the impoverished people and tried to improve their lot.

On Thanksgiving Day 1947 it was a great sorrow to everyone to learn that the padre had been suddenly stricken with an acute pain in his side, which proved fatal. As soon as the sad news spread the schools were closed, the Chinese papers were filled with elaborate eulogists of Father Larry's life in his mission, and a con-



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tinuous stream of reverent people came to view the body. On the day of the funeral "The Dead End Kids," heavy hearted and crestfallen, marched in the procession, their band playing solemn music. The Girl Scouts alternated with their harmonica band playing hymns. When they reached a eucalyptus grove high up on a hillside their beloved padre was laid to rest among his own, the lowly people of China. Truly he gave his life for them and "Greater love than this no man hath."

Though the hero of the story dies at thirty-nine, the book is not sad. The author, a classmate of Father Larry's, reveals the boyish nature and the delightful humor of his confrere who met life with its tragedies of war and famine and suffering with a merry heart sustained by a faith that moves mountains. As you turn the last page you almost hear Our Lord saying: "What thou has done to the least of Mine, thou hast done unto Me." Could the final Amen of any hero's *requiem* lilt on a note more jubilant! MOTHER FRANCIS REGIS CONWELL, O.S.U.

Youth on Trial: A Collection of High School Essays and Selected Supplementary Material. Edited by Lucian J. Ciletti (Washington, Pennsylvania: Better The World Press: 272 pages; price \$3.75 \$3.25 to educators on direct order.)

The editor of this volume originated a project designed to stir the high school student to give thought to the state of the world today and to the responsibility to make the world of the future a better one in which to live. Three thousand high school students submitted essays in the contest he proposed, and 153 of these essays are presented in *Youth on Trial*.

Many of the writers share the conviction of Christopher Dawson that a society or culture which has lost its spiritual roots is a dying culture, however prosperous it may appear externally. America cannot remain a great nation unless her citizens hold fast to the high idealism of the Founding Fathers. Each of these high school writers introduces his essay with a quotation from some great man or woman of the past or present. A little piece of verse by

Ignatius Loyola is the keynote of many of the essays:

"Teach us, good Lord, to Serve Thee as Thou deservest:
To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labour and not ask for any reward."

There is perhaps too little diversity from the pattern, but a large number of students have been inspired to

give thought to the importance of the contribution that they themselves can make to better the world of tomorrow. The editor has adorned the picture with certain classic pronouncements of Great Americans: the Declaration of Independence, Lincoln's Gettysburg Address, and his Second Inaugural Address.

The volume should be of interest to teen-age readers and their teachers.

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Evaluation of Educational Religious Films

(Continued)

By SISTER MARY CHARLOTTE KAVANAUGH, O.S.B.

Academy of the Immaculate Conception, Ferdinand, Indiana

ONE of the greatest obstacles to the method of teaching religion with audio-visual aids, according to the author in her September 1952 article, lies in its being accepted or rejected without sufficient evaluation of its real worth in achieving the objectives of religious instruction. Finding no critical evaluative study of the use of films in the teaching of religion, she set up evaluative criteria and with the assistance of fifty experienced religious teachers evaluated the available films, filmstrips, and slides.

What follows is a chart summarizing the evaluations of the individual films and a source of films and other audio-visual aids, to which the reader can add others as they become known to him. The chart will in turn be followed by detailed evaluations of each film, these varying in length from fifty to seventy-five words.

EVALUATION AND RATING OF FILMS

TITLE* & SOURCE	TIME	GRADE	RATING
(1B) <i>Boyhood of Jesus</i> (Source: Loyola Films) ¹	22 min.	1-8 especially 3-8	3
(2B) <i>The Call of Peter</i>	32 min.	4-8	4
(3B) <i>Conversion of Matthew</i>	28 min.	4-8 especially 7 & 8	4
(4B) <i>The Disciples at Emmaus</i>	30 min.	5-8 especially 8	4
(5B) <i>Faith of Jairus</i>	28 min.	1-8 especially middle & upper	5
(6B) <i>The Good Samaritan</i>	30 min.	1-8	4
(7B) <i>Healing of the Paralytic</i>	22 min.	4-8 especially 7 & 8	4
(8B) <i>John the Baptist</i>	pt. I 20 min. pt. II 20 min.	5-8	4
(9B) <i>Mary Magdalene</i>	30 min.	7-8	2
(10B) <i>Miracle of the Blind Beggar</i>	30 min.	4-8	4

(11B) <i>The Nobleman's Son</i>	24 min.	4-8 especially 6-8	4
(12B) <i>The Prodigal Son</i>	24 min.	4-8	3
(13B) <i>Prophecy of Amos</i>	20 min.	4-8 especially 6-8	3
(14B-16B) St. Paul Series (a) <i>St. Stephen Martyr</i>	24 min.	3-8 especially 6-8	4
(b) <i>Paul on Road to Damascus</i>	30 min.	4-8	4
(c) <i>Early Life of St. Paul</i>	30 min.	4-8	4
(17B) <i>The Rich Young Man</i>	28 min.	6-8	3
(18B) <i>The Story of Queen Esther</i>	46 min.	5-8	5
(19B) <i>The Story of Zaccheus</i>	24 min.	7-8	3
(20B) <i>The Unmerciful Servant</i>	20 min.	1-8 especially 6-8	5
(21B) <i>Fishers of Men</i> (United World Films, Inc.)	22 min.	7-8	3
(22B) <i>Prince of Peace</i> (United World Films, Inc.)	22 min.	5-8	2
(23B) <i>The Eternal Gift</i>	80 min.	7-8	4
(24B) <i>Holy Sacrifice of the Mass</i> (United World Films, Inc.)	20 min.	7-8	4
(25B) <i>The Perfect Sacrifice</i> (Queen's Work)	20 min.	4-8	5
(26B) <i>One God</i> (Association Films)	37 min.	7-8	4
(27B) <i>Gateway to Faith</i> (United World Films, Inc.)	18 min.	7-8	4
(28B) <i>Way of the Cross</i> (Guardian Films)	35 min.	7-8	4

*All films are 16mm sound, black and white, except (24B) which is also available in color, and (25B) which is in full color.
¹Loyola Films is the source of films (1B) to (20B) inclusive.

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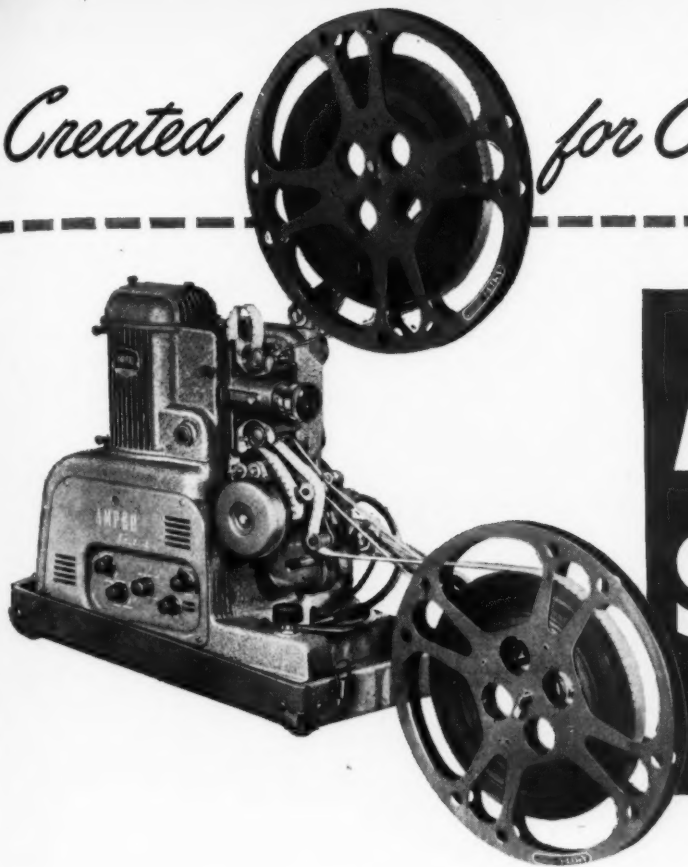
351

EVALUATION AND RATING FOR FILMSTRIPS AND SLIDES

TITLE & SOURCE (1C)	TYPE	CONTENT	GRADE RATING	
<i>Budek Set</i> (Source: Co-op. Parish Activities Service)				
(a) Bible Series	6 strips	Bible History	8	2
(b) Catechism Series	7 strips	Doctrinal & Moral	1-8	3
<i>(2C)</i> <i>Catechetical Guild Set</i> (Catechetical Guild)				
(a) Bible Series	18 strips	Bible History	4-8	3
(b) Catechism Series				
i. "French" visual aids	32 strips	Bible & Liturgy	5-8	4
ii. "The Life of Christ"	6 strips colored	Bible	6-8	1
<i>(3C)</i> <i>Cathedral Set</i> (Co-op. Parish Activities Service)				
Bible Series	30 strips	Bible	4-8	4
<i>(4C)</i> <i>Catholic Religion Illustrated</i> (Co-op. Parish Activities Service)				
(a) Catechism Series	10 strips	Doctrine & Moral	5-8	4
(b) Benediction	1 strip	Liturgy	1-8	5
(c) Hofmann's Life of Christ	1 strip colored	Bible	1-8 esp. 6-8	4
<i>(5C)</i> <i>The Catholic University Set</i> (Society for Visual Education, Inc.)				
(a) Catechism Series				
The Commandments	10 strips	Moral & Doctrine	5-8 esp. 6-8	4
The Sacraments	9 strips	Doctrine & Liturgy	5-8 esp. 6-8	4
The Apostles' Creed	8 strips	Doctrine & Moral	5-8 esp. 6-8	4
Prayer	2 strips	Liturgy	5-8 esp. 6-8	4
(b) The Liturgy				
The Ceremonies of the Roman Rite (Low Mass)	1 strip & colored slides	Liturgy	4-8 esp. 7-8	4
The Altar and the Ceremonial Requisites	1 strip & colored slide	Liturgy	4-8 esp. 7-8	4
The Vestments of the Roman Rite	1 strip 1 record 33 1/2 rpm	Liturgy	4-8 esp. 7-8	4
The Mass Visualized	1 strip colored	Liturgy	4-8	4
<i>(6C)</i> <i>The Catholic Visual Education Set</i> (Catholic Visual Education, Inc.)				
(a) Audio-Visual Series (with 12" recordings)				
Hail Mary	1 strip colored	Liturgy	1-8	5
The Story of Fatima	1 strip colored	Church History	6-8	5
The Boy Saviour	1 strip colored	Bible History	6-8 esp.	5

TITLE & SOURCE	TYPE	CONTENT	GRADE RATING	
The Way, The Truth and The Life	1 strip colored	Doctrine & Morals	4-6 esp.	5
Saints and Sanctity	1 strip colored	Doctrine & Morals	6-8 esp.	5
(b) Visual Series Visualized Bible History				
	10 strips colored	Bible	4-8	4
Stations of The Cross	1 strip colored	Liturgy	1-4	5
The Way of the Cross	1 strip colored	Liturgy	5-8	5
The Seven Sacraments	1 strip colored	Liturgy	1-8 esp. 1-3	5
Prayers Every Child Should Know	1 strip colored	Liturgy	1 & 2	5
Pius XII and His Children	1 strip	Church History	1-4	4
The Holy Sacrifice of the Mass	1 strip colored	Liturgy	4-8	5
The Altar Boy	1 strip colored	Liturgy	4-8	5
(7C) <i>The Lehane Set</i> (Co-op. Parish Activities Service)				
(a) Religion	1 strip	Doctrine	1-8 esp. 2 & 3	4
(b) Redemption Series	12 strips	Doctrine	4-6	4
(c) The Church	1 strip	History	4-8	4
(d) The Sacraments	4 strips	Doctrine & Morals	4-8	4
(e) The Commandments	2 strips	Moral	4-8	4
(f) The Churches of the World	1 strip	Liturgy & Church History	5-8	3
(8C) <i>The Maryknoll Set</i> (Maryknoll Films)				
The Sacraments	7 strips	Liturgy & Church History	5-8	3
(9C) <i>Parish Activities Service Set</i> (Co-op. Parish Activities Service)				
(a) Bible Series				
Before Christ's Coming	11 strips	Bible	5-8	3
After Christ's Coming	11 strips	Bible	1-6	3
(b) Catechism Series				
Historical Introduction to the Catechism	1 strip	Bible History	1-8	3
The Apostles' Creed	1 strip	Doctrine	5-8	3
The Commandments in General	1 strip	Moral	5-8	3
Catechism in Review	1 strip	Doctrine	1-8 esp. 2-3	4
Stations of the Cross	2 strips	Liturgy	1-4	3
Picture Puzzles	2 strips	Liturgy	5-8	3
Number Symbolism	4 strips	Liturgy	5-8	3
(10C) <i>The Standard Set</i> (Co-op. Parish Activities Service)				
(a) Life of Our Lord: Birth to Resurrection	11 strips	Bible	1-8	3
(11C) <i>World's Greatest Madonnas</i> (Co-op. Parish Activities Service)				
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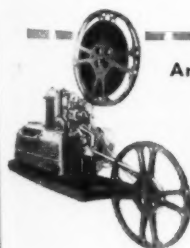
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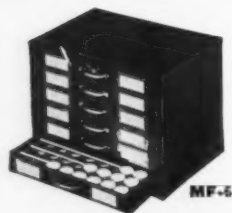
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According to the Gospel, the picture is accurate; however, some parts are not portrayed in harmony with the traditional idea; thus, some of the pictures impress one as not being very devotional. The tempo is somewhat too rapid in places. The commentary is very good and the terminology used is understood by the elementary grade school pupil.

*The numerals preceding the titles of the individual films are the same as those used to identify the film titles on the chart, "Evaluation and Rating of Films," which is found on pages 350ff. This will facilitate quick reference from the chart to the detailed evaluation of any film included in the survey.

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613 **NATIONALISM**—black and white, 20 minutes, two reels, \$85.

617 **WORLD BALANCE OF POWER**—black and white, 20 minutes, two reels, \$85.

According to the fifty experienced elementary school teachers who evaluated this film, it can well be used in grades three to eight but would prove most practical in grade four. Average rating assigned—3.

(2B) THE CALL OF PETER

This film may well be considered a vocational film as well as one designed to teach bible history or doctrine. The human touch and the big heart of Peter are well portrayed. As shown on the screen one learns what it meant to Peter to leave all in order to follow Christ. The student awakens to a greater appreciation of the personal sacrifice entailed and the strength of character on the part of Peter to answer the divine call. The divine power of Christ in his dealing with souls, as well as healing of bodies, leads the pupils to a greater personal love and reverence for God. This picture does not portray Peter in the fulness of the apostolate, but it is climaxed with his final decision to give all for All.

The commentary is easily understood. The sound and synchronization are pleasant and the pictures are attractive. The portrayal of Christ, of Peter, and of his mother-in-law are very good. The concepts are presented so as to enhance comprehension and retention. Irrelevant and unimportant materials are excluded and the student's attention is directed to the important points in the picture.

This film may well be used for students of the middle

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and upper grades of the elementary school. Average rating assigned—4.

(3B) CONVERSION OF MATTHEW

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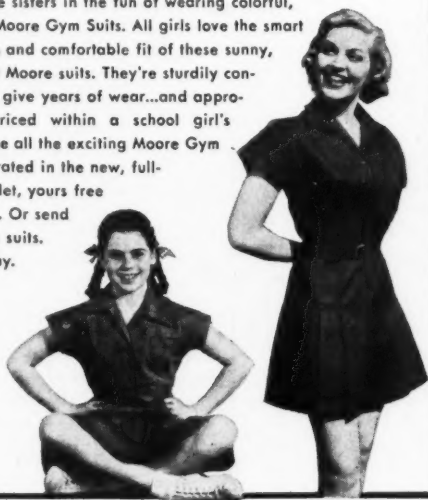
The bible story is quite accurately presented with a few details added. It is almost impossible to over-rate its potentialities to impress the meaning of a religious vocation, and to emphasize the importance of a Christocentric life for youth. The extremes of Matthew's harshness before and kindness after his being called by Christ cannot fail to impress any Christian. Christ's denunciation of the Scribes and Pharisees is also most impressive. The person of Christ is most reverently portrayed.

The technical production is very good. Pictures, sound, acting, commentary and synchronization are all attractive and pleasant. A teacher's guide or manual might be desirable, but is not really needed. This teaching device would prove most helpful in grades seven and eight. Average rating assigned—4.

(To be continued)

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Life Magazine Filmstrips

Society for Visual Education, Inc. has announced that through S.V.E. and its dealers schools may now obtain filmstrips based on Life's major pictorial essays in the fields of history, art, science, and social studies. (S21)

Painter and Poet Series

Teachers of literature and art will want to consider a series of eight short (the longest is 11 min.) 16mm films entitled *Painter and Poet Series*.

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Vocational Presentation

Provision is being made for displays, posters, movies, pamphlets and leaflets, in addition to vocational talks, in a "Futuramic Convention" being organized at Central Catholic High School, Canton, Ohio.

Two entire days, March 31, April 1, 1953, are being set aside by the school, according to word received from Sister M. Romaine, Principal, "so as to concentrate the vocational talks which have interrupted school years in the past and which were given without adequate preparation on our part."

Display materials, speakers, and personal consultants will be welcomed from religious orders and congregations, as well as from colleges, professions, business and industry. A blank is available for checking purposes by those who wish to participate. (S23)

New Coronet Releases

Four new teaching films become available in March from Coronet Films. History, social studies, and language arts are the subjects aided thereby.

Ancient Mesopotamia (1 reel, sound, color, or b/w) presents the contributions of the Sumerians, Semites, Babylonians and Assyrians, who occupied the Tigris-Euphrates valley. They are depicted against locales which include Babylon, Ur, and Ninevah. First to use the arch and wheel, these people developed a code of laws, a system of writing and

military science (Intermediate, junior and senior high). (S24)

Mind Your Manners (1 reel, sound, color, or b/w) goes to show manners are important. A high school boy and his sister learn the right way to act when with friends, when meeting new friends, at home, at school, or on a date. Presented straightforwardly too are consideration for parents, teachers and other adults, courtesy when driving an automobile, riding a bus and walking on the sidewalk (Junior, senior high, college). (S25)

The Golden Rule: A Lesson for Beginners (1 reel, sound, color or b/w) visually interprets the Golden Rule so as to make it clearly understood by young children. Everyday situations are dramatized to encourage children to apply it to their own lives (Primary, intermediate). (S26)

One Rainy Day (1 reel, sound, color, or b/w) serves as background for reading and expression. One rainy day a class listens to a story of another such day. From the story the children have learned how a storm begins with winds, clouds, thunder and lightning, and what the rain does for soil, plants, cities, and people. Then the storm stops suddenly and a rainbow appears (Primary). (S27)

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Films catalog may be had on request from United World Films, Inc., New York 29. Its 20 pages lists with illustrations 129 films and 19 filmstrips, including 31 new titles since the last edition.

Feature position is given to the 36 titles in the *Earth and Its Peoples* series. De-

tailed descriptions are given of 53 science films produced by J. Arthur Rank Organization which United World Films distributes in this country. (S28)

Contributors to This Issue

(Continued from page 318)

versity of America. Since then, he has taught religion on the college, secondary and grade school level. For the past five years he has been a member of the Graymoor mission band specializing in high school retreats and 'teen-age missions.

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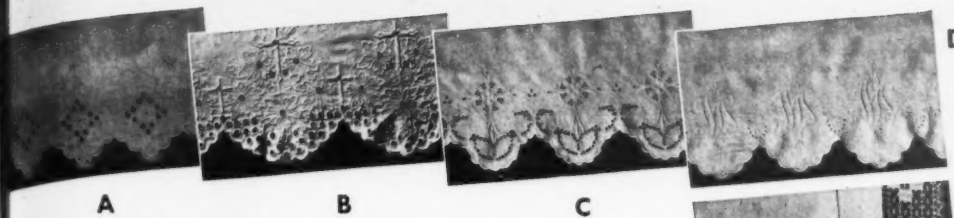
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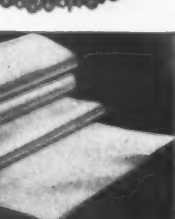
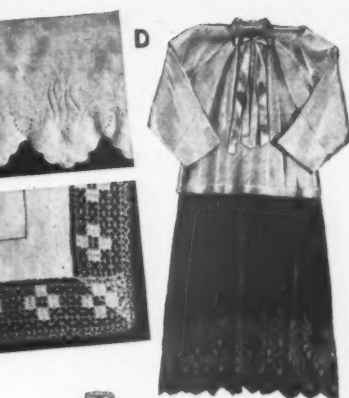
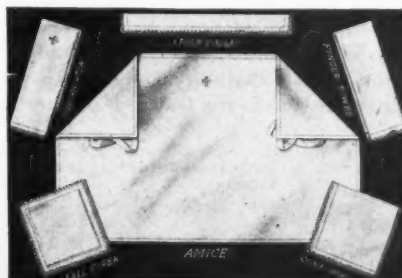
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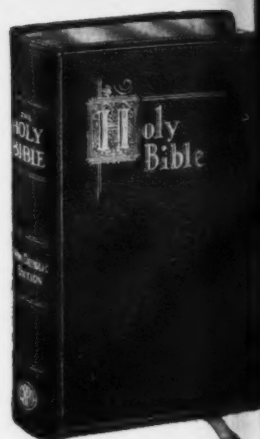
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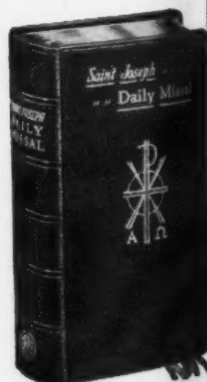
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No. 810/01—Black simulated leather, round corners, red burnished edges, Cross on cover, title on backbone in gold, silk bookmarks.

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No. 810/02—Black simulated leather, round corners, red under gold edges, gold stamping, silk bookmarks.

Retail \$6.50 — Religious \$5.20

No. 810/13—Black genuine leather, Seal grain, red and gold stamping on cover, gold edges, silk bookmarks.

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No. 810/50 — DeLuxe edition. Black flexible leather, Morocco grain, gold edges, gold border inside covers, title on backbone in gold, silk bookmarks.

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